



The other G8
PAGE 6



Contest winners
PAGE 10



Xica and Zola
PAGE 13

REDEEMER UNIVERSITY COLLEGE LIBRARY

CHRISTIAN COURIER
PER/BX/9401/.C36

AUG 26 2010

The who's who of Tea Partiers
PAGE 20

PM# 40009999 R9375

A Reformed Biweekly | 64th Year of Publication | July 26, 2010 | NO. 2893 | \$2.00

Over 60 years of Kingdom journalism.

CHRISTIANCOURIER



Hardworking honeybees struggle for survival

John Siebenga

HOUSTON, B.C. – One of God's most incredible and fascinating creatures is the lowly honeybee. As any Bible reader knows, bees and honey have been around a long time. Honey itself endures: a pot of crystallized honey was found in one of the pyramids, and after being warmed up it was edible again.

Wrapped in lumber wrap and insulation, my hives huddled together over the winter months. As soon as the days got warmer, I pushed aside the coverings, cracked open the top super and peeked inside the first hive. There was lots of life in there. My "ladies" all took a look at me and went back to slurping up the sugar syrup I had



provided for them on the last warm day. With the inner cover pulled open, I broke the feeder from the cover and checked if my ladies needed any more syrup. They did, which was a good sign for me since it meant my royal lady was starting to lay and there was brood coming.

I filled my feeders, replaced the inner cover and wrapped the hives

in the wrap and insulation again. I was a happy beekeeper as I returned to the house.

I keep bees in Houston, BC. This is not the most hospitable climate for them. Just before Christmas, the temperature had dipped to a lovely 35 degrees below freezing. Then after New Year's, it warmed up to 15 below, with the temperature getting as high as -10 on some days. Great cross-country skiing weather but not great for checking a hive. February was a little better, as the odd warm day allowed me to replenish the feeders. March came and the snow began to melt away. As the temperature slowly crept up the thermometer to 12 degrees, the

See **Honeybees** on page 2

Pelicans and the muddy waters

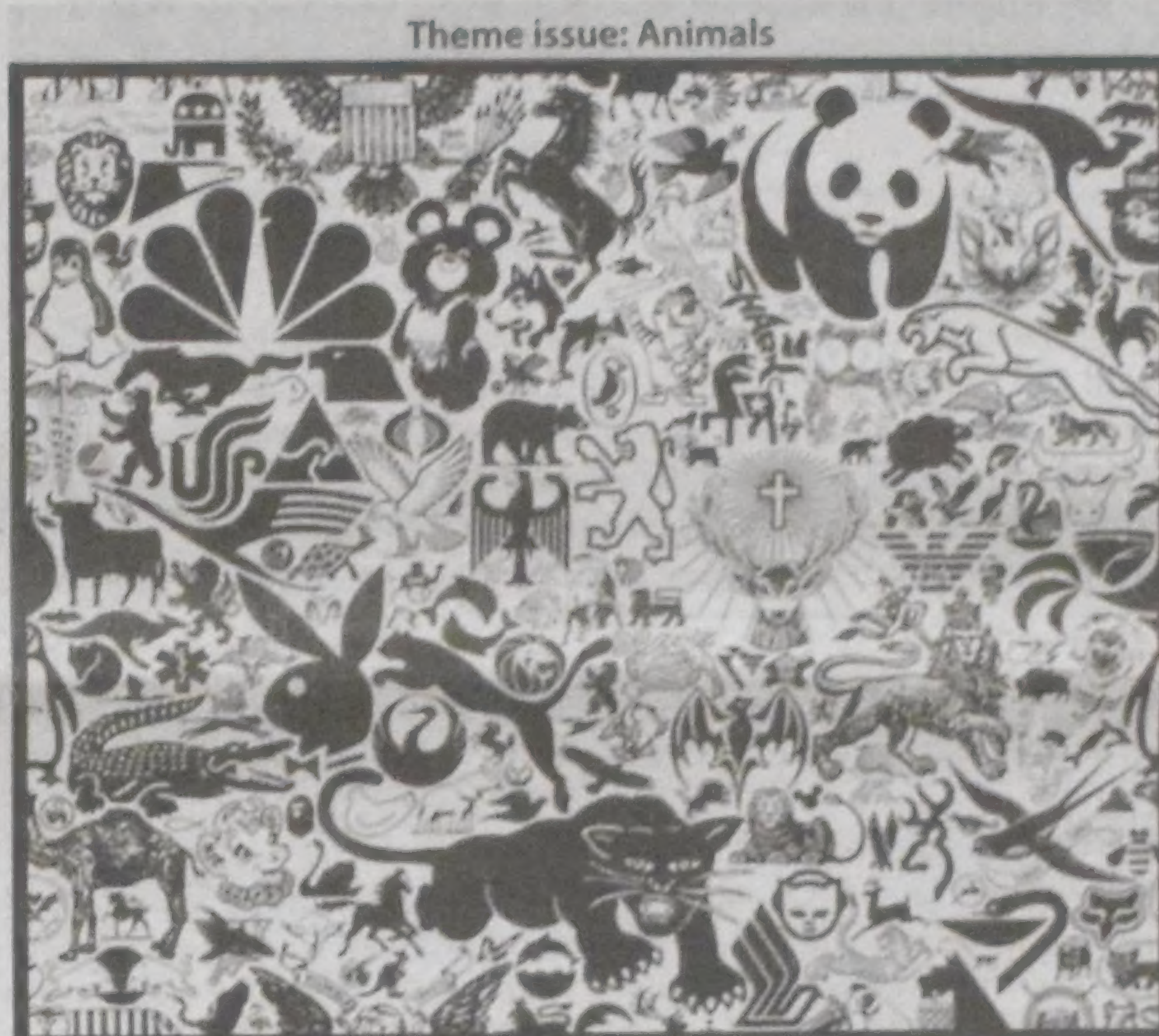
Is it not enough for you to feed on the good pasture? Must you also trample the rest of your pasture with your feet? Is it not enough for you to drink clear water? Must you also muddy the rest with your feet? Ezekiel 34:18



A rescue worker cleans a pelican at the Fort Jackson wildlife rehabilitation center.

Heidi Kerssies

I teach nine year olds. Nine year olds are notorious for having an opinion about everything. They can spout off the most fascinating ideas. They ask the most thought-provoking questions, and then continue prattling on without giving any attention to your answer. They are delightful. And yet they possess a flaw which all of us exhibit to some degree – to believe we are the centre of the universe. We care about things as long as they do not affect us significantly. We are appropriately horrified and appalled by natural and human-caused disasters; we can make fitting gasps of dismay . . . as long as it does not lead to any catastrophic changes in our lifestyle. We fail to see the connection between our way of living and the oil-covered pelican struggling to fly.



Theme issue: Animals

Nature used to be an unpredictable place of mystery. Today . . . man has conquered nature and repackaged it neatly. In the Animal Sweater pattern (above), 180 animals are set free, emphasizing the beauty of the stylized animals rather than their commercial value. The fabric of the original sweater was knitted using computerized knitting technology at the Nederlands Textielmuseum in Tilburg (www.karlgrandin.com).



A cleaned pelican flies after being released at Aransas National Wildlife Refuge.

Sticky mess

I recently decided to discuss the oil spill with my students. We had read a number of books about environmental problems and earth-keeping practices. They created posters about things we can do to take care of the earth. One book we read together was entitled *Oil Spills*, written in 1995. It offered

See **Pelicans** on page 2

When I grow up I am going to sue the world for polluting the earth. And then I am going to sue myself for also causing the problem.

News

Honeybees *continued from page 1*

"girls" began to get buzzy too. The pussy willows and poplar trees bloomed first and on nice days you could see the girls hauling in pollen by the legful. As a hobbyist, I only have two hives, and both of those hives weathered the winter beautifully. Unfortunately, this is not the case elsewhere in BC.

Bee depopulation

A lot of talk is being generated about the collapse and disappearance of bees. Horror stories have come from the Fraser Valley and Vancouver Island over this past winter. The theories have varying degrees of truthfulness. There are a few natural reasons why a colony will die off, but the sudden disappearance of whole colonies from hives remains a mystery.

One of the most common reasons for a hive to die off during the winter months is starvation. Bees are an interesting brood. Honey can be stored within a few centimetres from their noses and they will starve simply because they were so concerned in keeping warm and keeping her royal highness warm that they will not take the time to step over a few cells and have a bite to eat.

My neighbour is into bees in a much larger way. One of his strongest hives starved last winter precisely because it was such a strong hive. The colony was too large to support itself. He had fed it with a two-gallon bucket of sugar syrup, but because the weather fluctuated so much over the winter, they had drained their feeder before he could get another feeder to them. So the bees starved to death.

But he and I were blessed this winter: he lost only one hive and I still have both of mine. Others are not as blessed. One thing we do not have to battle with in the Houston area is a little mite that preys on bee larva – the varroa mite. When I started beekeeping in the Fraser Valley, I had to confront these little critters almost from the moment I started. It was not pleasant. An infestation of varroa mites can cause a colony to weaken and be susceptible to a host of other diseases. Once a beekeeper has these mites, he has them forever. The only thing that can be done is to control the mites as much as possible and that

can only be done before and after the nectar flow.

But there are others things that can weaken a hive. Nosema is bacteria that affects the midgut of a bee, usually occurring because of poor hive management with poor ventilation and moisture build-up in the hive in the fall and early spring. Weakened by the bacteria, the hive is susceptible to other nasties. The worst nasty is American Foulbrood. This bacteria is impossible to get rid and can completely destroy a hive. The only remedy is to burn the entire structure.

Calamitous collapse

Those problems, however challenging, fall within the normal range for beekeepers. Far more serious is the recent advent of Colony Collapse Disorder (CCD). Many beekeepers have opened up their hives for inspection only to find it empty. Everything is perfectly intact except for the fact that not one single bee remains. People who have experienced this describe it as weird, freaky and eerie. Scientists and beekeepers have been testing and experimenting to understand this phenomenon, but so far no one can explain it. About thirty percent of everything that we eat has been pollinated by bees, making their disappearance a problem that we cannot underestimate. In the Fraser Valley, there are no longer enough bees to pollinate the blueberry farms, which has resulted in a major decline in the blueberry harvest. The same is true in California, where the decimation of the bees has had a negative effect on almond production.

What's happening? Some experts attribute the problem to



SIEBENGA PHOTO

monoculture. "With so many farms now growing one crop, the variety for bees is gone. Bees need variety in their diet as we do in ours."

Another plausible explanation is pollution – the noxious soup we breathe in and out each day. If we have to breathe it, so do the bees, and maybe our current "canary in the cage" is the humble and hardworking honeybee. Fungicides and herbicides intended for plants are still poisons, hauled home to the hive and mixed in with the pollen, stored away in cells, and eventually fed to the young brood. A poisonous chemical meant for fungus and weeds cannot be good for a young bee larva. Even the farmer wears a mask as he sprays his plants. If it is harmful to him, it must be harmful to the little ladies of the apiary.

Sweet to the soul

Bees are a lot of fun. They work and work and work. Those little girls are able to communicate with each other about rich fields of pollen and nectar. They guard their hive from predators and air-condition their home when the temperature rises too high. They can maintain a steady 30 degrees Celsius in the hive summer and winter. We are dependant on these hardworking little insects for most of the vegetables and fruit in our homes. Yet with a little thoughtlessness, we can wipe out these creatures for which God has given us the task to care. The sting we get from not caring for bees could be a very bland diet, with no vegetables and no fruit. On that note, I think I will give my "girls" another pail of sugar syrup to tide them over until nectar flow.

As a child of the Creator, John Siebenga spends his time standing in awe of creation, whether of students at the school he teaches and principals in (Houston Christian School), or of bees in his backyard or of the Saskatoon wine he sips in the evening. He and his wife Betty have six children and 16 grandchildren, and the emphasis should be on the GRAND part.

**Pelicans** *continued from page 1*

many problems and few solutions. We looked at pictures of some of the animals affected by the oil spill in the Gulf of Mexico. Many were of oil-covered pelicans, looking slick and sad. One photo showed someone chasing a pelican with a net, trying to catch it in order to help clean it off. The sad truth is that pelicans are not easy to catch unless they are so covered with oil that they can hardly fly anymore, unless

they are close to dying.

We also saw pictures of baby pelicans, looking naturally ugly and now tinged with oil. There were pelicans sitting in a wooden box. They were the caught birds, waiting to be cleansed. We saw pictures of people cleaning off the pelicans. The birds were sitting in metal tubs of soapy water, their beaks being held by someone as another worked to clean off the oil, oil that was intended to heat our homes or fuel our cars.

A discussion followed, although as with most discussions of these sorts, little was accomplished other than all of us feeling deeply horrified by the plight of the pelicans. What is our responsibility in situations like this? What does ruling over the fish of the sea and the birds of the air include? I wonder if, when the pelican passed by Adam to be named, either could have imagined a day when one creature would need to hold down the other in order to wash its feathers.

So what do we do with the pelican in the metal tub? Are the 440 oily pelicans caught, 393 of which are dead, simply collateral damage, a byproduct of our advancing society? Is this an example of our ordained dominion, of our muddying the waters?

Just a teaspoon of oil

With my students we simulated a tiny oil spill. On a paper plate they created some sort of environment using sand, grass, rocks, water, and the occasional Lego man or two. Then I poured a bit of cooking oil on their environment and asked them to clean it up. Some were successful in moving the oil spill from one spot to another, but in the end the damage was irreversible; everyone got messy. One student commented, "this is hard." And that was only a teaspoon of oil, not the 7 million tons of oil that our book from 1995 said is spilled into oceans and rivers each year. We tried to imagine how much 7 million tons is –



Ships and drill rigs try to recover oil from the Deepwater Horizon site in the Gulf of Mexico.

By the numbers

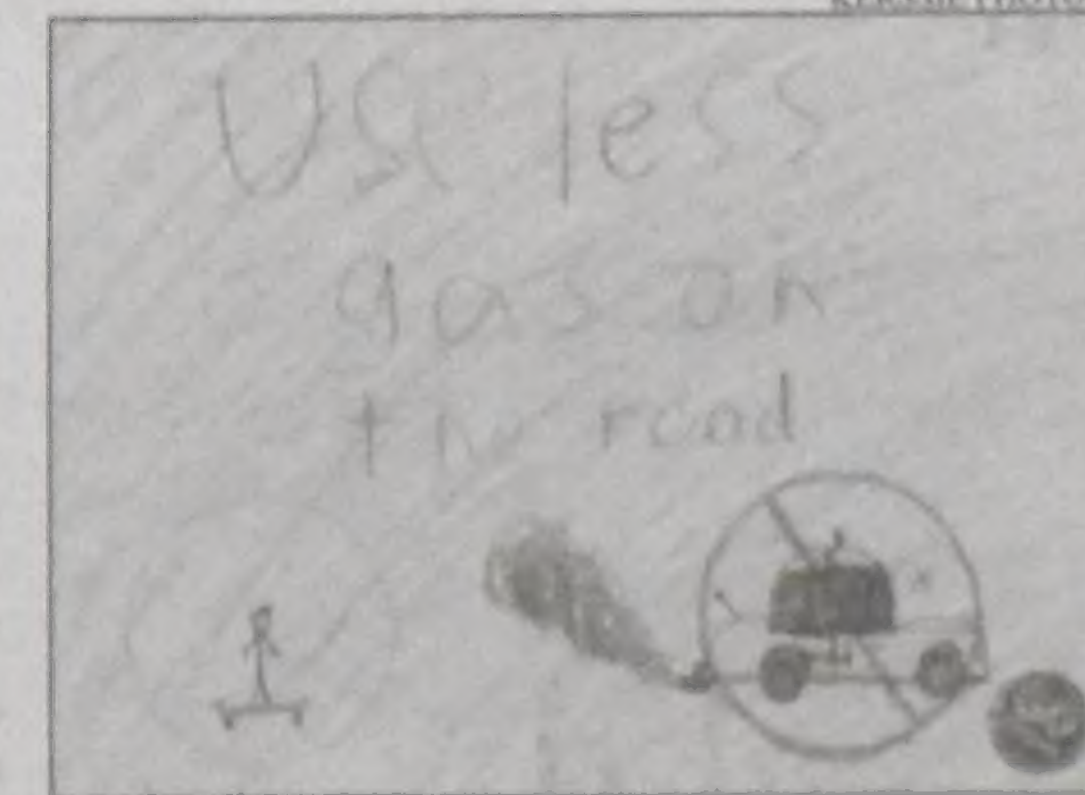
The size: 102 – The number of school gymnasiums that could theoretically be filled floor-to-ceiling with oil from the Gulf of Mexico oil spill (Source: *New York Times*).

The cost: 12,000 – Number of Louisiana residents who have filed for unemployment since the spill (Source: *Daily Finance*).

The threat to life: 400 – Number of wildlife species threatened by the spill (Source: *New Orleans Times-Picayune*).

Background: 27 – Number of offshore gulf drilling operations approved since the BP spill. Two of those were awarded to BP. (Source: *Center for Biological Diversity*)

– excerpted from thedailygreen.com.



KERSIES PHOTO

Earth-keeping tips from Kersies' nine-year-old students.

like 7 million oily elephants floating on the oceans.

The frightening fact is that oil spills, even big ones, are

not a new phenomenon. Each year birds are covered in oil and die because they have no way of cleaning themselves from this substance so coveted by us. And we are all implicit in this disaster. Our lifestyle demands and depends on oil, oil that leaves pelicans marooned in their natural habitat. When I get in my car an image of the weakened and dying pelicans comes before me. How can I be horrified by this disaster if not willing to change the way I live, if not willing to remove myself from the centre of the universe? One of my students made a remarkable comment. He said, "When I grow up I am going to sue the world for polluting the earth. And then I am going to sue myself for also causing the problem."

The web of connection between us and the oily pelican is messy, complicated and not easy to unravel. There is no easy answer, no quick fix or solution. We need to reclaim our mandate given to us by God in the garden, the mandate to take care of creation. This might mean washing a pelican in a metal tub or maybe it means biking to work. But in the end it means putting God, the creator of both you and pelicans, the one who reminds us to not muddy the waters, back to the centre of the universe.

Heidi Kersies is an elementary school teacher. She loves getting messy with her students. She also loves riding her bicycle.



News

Farewell, for now

When my wife is juggling various tasks in the kitchen and our three year-old becomes demanding, my wife sometimes asks him: "How many hands does Mommy have?"

Instinctively he answers, for reasons unknown: "Four!" This fall we hope the Christian school will help with his counting skills.

You might say that the other two parenting hands belong to me. We are at the messy stage of family life where small children run the house as joyful tyrants, with their nose for trouble, whimsical appetites and wonky sleep schedules. With a Reformation Child on the way (our third offspring is due October 31st) life is not going to slow down.

Changes need to be made. With my Ph.D. work intensifying as well, my wife Joy and I decided it would be a good time to end this column and take a sabbatical from regular writing. Having a voice in *The Christian Courier* has been both a privilege and a favourite hobby. I will miss being a part of this risky religious venture.

A glance over the shoulder

My archives tell me I have been writing for CC since January 1997 – a good 13 years. Editor Bert Witvoet had asked me to be part of a column entitled "Two Under 35" – a dialogue column with Elizabeth Salomons, patterned after an older column entitled "Two Over 60." Elizabeth and I had never met (to the best of our knowledge) and only found out what each other looked like when we met a year after the project started. This encounter was written up for our readers, and our photos replaced our silhouettes in the column.

That column ended in April 1999, and I embarked on a new column entitled "Campus Culture." As a CRC campus minister at Brock University, I wrote stories of the post-Christian landscape and the forced humility of campus disciples. Then in late 2004 I re-named the column "Eternal Student" as I left Brock to work as the CRC Home Missions campus ministries director. These columns explored the careerist anxieties of secular education as well as chronicled my summer bicycling "Sea to Sea for the CRC" in 2005.

Peter Schuurman lives in Guelph, Ontario where he parents his two children, Joseph and Petra. He is working towards his PhD and teaches World Religion at Redeemer.



Eternal Student

Peter Schuurman



So, I began writing for CC as a single, big-haired but beardless chaplain in St. Catharines. Now, 13 years later in Guelph, I'm married with three children (almost), with less hair and a beard, and am back in the public university, a true "eternal student."

I always enjoyed the writing process. Ideas grab me at random moments in the month and I scribble them into a notebook. On the weekend before the due date, I choose one of the ideas and massage it into the shape of 750 words. After some sweat and several drafts scanned by Joy's sensitive and sensible eye, I zip the column off to Bert Witvoet. The reward comes a few weeks later in seeing my sweat turned into ink.

Reformed work as a gifted project

One of the themes I have consistently returned in my writing is the legacy and project of Reformed ideas and institutions. I am convinced that thick Reformed communities add something rich and life-giving to the diversity of groups in our culture. The Reformed Project, if I can call it that, is an on-going adventure in contemplating and engaging culture with the spiritual resources that God offers us through this broken but kingdom-of-God-pursuing heritage.

A generational shift is about to take place. What is vital for those involved in the Project is to trust and transfer leadership to those after the Builder and Boomer generations. Our two editors here at CC are a great example of emerging leaders, and this next generation needs coaching and encouragement from those who have been at the helm through the last half-century. It is my prayer that these emerging leaders will keep the collective memory of the Reformed Christian accent alive and vibrant, and perhaps, if I can speak more specifically, that especially means championing Christian educational institutions, from grade school to campus ministry. Like Thrift Stores for the Salvation Army, Christian schools have been the gift and call of Reformed folk, and that disciple-making project fuels the other culture-engaging agencies we prize.

So, for now, I bid a farewell to our readers, thankful to all those who took the time to read. *The Christian Courier* is a gem of a newspaper, unlike any other religious journalism in the world. I hope to see it grow and continue to open up Christ-honouring imaginative space for decades to come.

Between dominion and C.A.R.E.

Walter Miedema

SASKATOON, Sask. – Reverend Shaw wants all Christians to become vegetarians out of respect for animals and their place in the created order. Based on a broad translation of the Hebrew word "Ruach," which can be translated as "breath" but also as "spirit," Shaw argues that animals have a soul and thus should be given the respect of not being eaten or killed by humans. Consequently, he founded the Christian Animal Rights Effort (C.A.R.E.) to confront Christians with the truth of what they believe in regards to animals and then to examine whether their behaviour is consistent with belief.

Shaw argues that the current negative treatment of animals has its roots in two misconceptions about how to live out one's Christian faith. His first concern is with the concept of a health and wealth gospel preached by mainstream Christianity and especially by prominent televangelists. This perspective sees animals as commodities that simply exist for humanity's use and benefit. In other words, we have misinterpreted God's call in the cultural mandate of Genesis to "fill the earth and subdue it." This has led to a disrespect of God's creation rather than a desire to be good stewards of it.

Shaw also believes that the isolationist theologies and practices which cause the church to fracture into contentious denominationalism can be extrapolated to our relationship with animals. Many denominations consider Christians outside of their denomination to be damned or cursed to the same extent as those who reject religion outright. Shaw argues that because animals do not seem to have any overt religious commitment, many Christians feel that it is permissible to treat animals how they see fit.

Most Reformed Christians could agree with Shaw's observations. And his points could very well form the basis of a personal conviction that involves vegetarianism. It is a stretch, however, to extend this reasoning to claim that all Christians should become vegetarian. Although it is true that God calls us to treat animals in humane ways, arguing that animals possess souls weakens Shaw's argument to the point that it loses credibility.

Shaw's dubious proof-texting further undermines his argument, as he uses a method that seems to ignore the primary theological intent of his passages in context. This actually involves the wholesale discounting of 1 Timothy 4:1-5, where Paul condemns the practice of abstention from certain foods for solely religious reasons as well as the looking down on others for not abstaining from eating certain foods. Shaw needs to ignore this passage in order for his argument for vegetarianism to succeed, but for those who value the whole message of scripture, it becomes the point where the argument falls apart. Shaw also attempts to support his thesis with documents from early church history, including the documentation of practices of some of the more radical Judeo-Christian sects around the time of Jesus, such as the Ebionites.

Even though Reverend Shaw makes a poor argument for universal Christian vegetarianism, his observations of animal and human interaction are valuable. These observations should give every Christian pause and lead them to examine their treatment of animals. The way we treat animals reflects how we treat our fellow humans, and that in turn says much about our relationship to God and our respect for his creation.

Walter Miedema is a recent graduate of Calvin Theological Seminary, currently on internship at Bethel Christian Reformed Church in Saskatoon, Saskatchewan.



Should I rebalance my investments or stay put?

Are you confident that your investment portfolio is still positioned appropriately?

I'll take the time to understand what's important to you and offer advice on your investment choices and asset allocation. I can complete an assessment that considers rebalancing to better position your portfolio for future growth.

You've got questions. I've got answers. Call me and let's work together to help you get back on track.



CLARENCE WEIMA CFP
Senior Financial Consultant
clarence.weima@investorgroup.com

1-800-488-9817

The Plan
by
Investors Group

Trademarks owned by IGM Financial Inc. and licensed to its subsidiary corporations.

Investors Group Financial Services Inc.

OBERAMMERGAU TOUR 2010

Tour date: Sept. 21 – Oct. 02

Hosts: Earl & Kathy Clint

Cost: \$3985.

WE HAVE ONLY 6 PLACES STILL AVAILABLE ON THIS TOUR.
HOLLAND STOPOVER IS POSSIBLE.

Tour details available on our website

www.verstraetetravel.com



AMSTERDAM FLIGHTS 2010

Air Transat 2010 charter flights now available.

KLM offers competitive prices - we do not charge service fees. Contact the St. Catharines office for a competitive quote.

Shop and book online www.verstraetetravel.com

VERSTRAETE TRAVEL & CRUISES

36 Secord Drive, St. Catharines ON L2N 1K8

Tel. 905-934-4414 or long distance 1-800-405-6088

email: niagara@verstraete.com

Office space for rent at 36 Secord Drive, St. Catharines.
Contact Ria Lishman, Manager

Guest Editorial/Editorial

Of scandals, budget cuts and firefighters

John H. Boer

This world is a scandalous place. We Reformed folk have emphasized that truth to the full and have squeezed every possible ounce out of it that we could. All too often we seem more conscious of the power of the devil than of God. Most of us think of our sin more than of our being forgiven. How often do we celebrate and define ourselves in terms of the power we have been given through the new birth and the resurrection? Sometimes I get downright annoyed with our one-sided emphasis on the negative.

Nevertheless, it cannot be denied that this world *is* a scandalous place. The economic tsunami in which we find ourselves is an example of the piling up of scandals throughout our cultures. The amazing naiveté about human nature on the part of those at the helm of the world's economy is scandalous. Note Alan Greenspan's public admission. The traps set by egocentric banks in the USA for ignorant, eager and irresponsible members of the public to become homeowners the easy way is another scandal. The continuing over-the-top bonuses to CEOs are among the most scandalous exhibition of greed and egocentrism. The contradictory decisions by the B.C. Government to increase the salaries of politicians while rejecting an increase in the basic wage constitute an astounding and mean home-grown scandal.

Unrealistic expectations

But lest we think only the highly placed engage in public scandals, we need to look at the grassroots as well. When government income has been greatly reduced, neither leaders nor ordinary citizens can expect to go unscathed. Yet, when provincial governments reduce educational grants to school districts, citizens are all up in arms. Citizens in all sectors resist cuts. That, too, is an amazing, unthinking and egocentric scandal. Where do we expect non-existent funds to come from to satisfy inflated expectations developed during a few decades of unrealistic general wealth? Absurd and scandalous.

I want to zero in on one sector that has raised my suspicion ever since a couple of experienced paramedics separately drew my attention to the mostly useless and expensive involvement of fire departments in 911 health calls, in calls that paramedics are trained to take care of themselves. They made me understand various situations I observed in downtown Vancouver. A single ambulance would suffice to help a collapsed street person, but there they were, the firefighters with their huge truck. I observed two men having a fight on the street. A 911 call produced two ambulances, two police cars and two fire trucks, a small one and a large one! One single police car would have sufficed.

I have recently learned that this situation exists in many jurisdictions due to union demands, not to actual needs. Every such fire truck involvement costs big bucks. In one West Coast city only three percent of such involvements are for actual fires. Diana Diamond recently wrote, "So we are facing a system rigged by the firefighters union for the benefit of the . . . union and its members." Every jurisdiction will have its own arrangement, but my hunch is that the situation just described has its parallels throughout our country. This is a scandal.

Take action

Here we have an example of how citizens can unite to check out their local system. Perhaps in your community there is this need to demand a reduction of the exaggerated costs of inflated services to reflect the current reality of mandatory budget cuts. Perhaps your church has firefighters among its members. You can begin with them. We must all accept and participate in mandatory cost cutting that is fair and just for all. Many unions are bucking this reality in two ways. They demand big bucks and they buck big changes. The firemen may be the local example you can begin to work on – and then move on to others, one department at a time. If you have no professional fire department, you will have other powerful vested interest groups that will not budge(t). It could develop into an interesting and challenging Reformed approach on a *local* level, and into an experiment that might help sensitize and empower the broader community.

Yes, some scandals *can* be bucked! Don't stare powerlessly at the negative scandal; draw powerfully and positively from the resurrection.

Jan Boer with his wife Fran are former missionaries to Nigeria. They now live in Vancouver, B.C.

Dare to exercise a benign authority over animals



Bert Witvoet

The history of the relationship between human beings and animals is full of drama and complications. One of the first tasks God gave to Adam was to name the animals. Whatever name Adam gave to an animal, that was its name, as far as God was concerned. God respected Adam's office as vice-regent. Naming an animal suggests authority. Human beings are called "to have dominion" (a much misunderstood and maligned concept) over all living things, including animals. Most animals show vestiges of respect for human beings. Even lions are known to respect human beings, if the human being acts regally and without fear.

Some 20 years ago I was with three other Canadians on a safari in South Africa. We were riding in an open jeep, following a pair of hunting lions. We were as close as 50 feet from them, but they treated the jeep as part of their environment – they totally ignored us. Consequently, we had no fear and were quite regal . . . as long as we stayed in the jeep. Had we ventured from the jeep, our fearlessness would really have been tested. We were told that a German tourist had made that mistake a few years earlier and had ended up in the jaws of a lion. My theory is that he did not act with enough courage and regality. But I was loath to prove my point.

Our cousins

Animals are the closest to us when it comes to non-human species, especially the mammals. They mirror our lives. They form pairs (remember it was the naming of the animals that made Adam realize he was a bachelor), they raise families, they protect their young, they have emotions, they make choices based on instincts, they have a language that communicates messages to other sentient beings.

These similarities explain perhaps why we tell our children stories about animals in which animals take on human characteristics. We dress them up, we make them walk on their hind legs, we portray them as being mean, jovial, cynical, arrogant, generous, kind – all characteristics that only human beings can have. We make them talk English or Chinese; we have them play cards. There is a big word for that kind of thing: *anthropomorphization* (Greek for changing something into a human). It's all a bit ridiculous when you think about it, but it's a universal tendency and, therefore, it must have a basis in reality. Stories about animals that act like humans are often more interesting than simple stories about animals. When animals behave like human beings, they make moral decisions, so that the universal struggle between good and evil that drives many a plot takes on a new dimension.

Cousin Reynard

Think of Aesop's fable "The Fox and the Crow."

A Fox once saw a Crow fly off with a piece of cheese in its beak and settle on a branch of a tree. "That's for me, as I am a Fox," said Master Reynard, and he walked up to the foot of the tree. "Good Day, Mistress Crow," he cried. "How well you are looking today: how glossy your feathers; how bright your eye. I feel sure your voice must surpass that of other birds, just as your figure does; let me hear but one song from you that I may greet you as the Queen of Birds."

The Crow lifted up her head and began to caw her best, but the moment she opened her mouth the piece of cheese fell to the ground, only to be snapped up by Master Fox. "That will do," said he. "That was all I wanted. In exchange for your cheese I will give you a piece of advice for the future: "Do not trust flatterers."

This is a much more satisfying story than one that features a fox jumping on a crow and eating it *and* the piece of cheese. No moral in that!

Jesus also once used a fox to make a point. In Luke 13, he tells some Pharisees to pass on a message to Herod, who wanted to kill him: "Go tell that fox, I will drive out demons and heal people today and tomorrow, and on the third day I will reach my goal." Jesus attributes the crafty and sneaky skills of a fox to Herod. This is the opposite of anthropomorphization. Instead of making an animal look like a human being, he attributes animal characteristics to a human being.

In Matthew 8:20 Jesus told a teacher of the law who wanted to follow him, "Foxes have holes and birds of the air have nests but the Son of Man has no place to lay his head." In other words, you don't know what you're getting into when you follow me. This is the closest Jesus comes to Aesop's fable about a fox and a crow. But Jesus is not into morality tales. His attempt to change human beings goes much deeper. The literary device used here is straight comparison.

Cousin Pet

All of this goes a long way to illustrate that human beings and animals have a close connection. That's why so many people have pets. Now I have a notion (about on the same level of conviction as the one about the German tourist's un-regal behaviour) that, if sin had not disrupted our relationship with animals, we would not need pets. All animals would be relaxed in our company, and we in theirs.

Christian Courier

Founded in 1945

An independent bimonthly that seeks to engage creatively in critical Christian journalism, connecting Christians with a network of culturally savvy partners in faith for the purpose of inspiring all to participate in God's renewing work within his fallen creation.

EDITORIAL TEAM & PRODUCTION STAFF

Co-editors:

Bert Witvoet (Op-ed) bert.witvoet@sympatico.caAngela Reitsma Bick (News) angela@christiancourier.caBrett Alan Dewing (Features) brett@christiancourier.caContributing Editor: Peter Schuurman eternalstudent@sympatico.caChurch Page Editor: Marion Van Til marianvantil@roadrunner.comCirculation/Fam. ads: Rose der Nederlanden rose@christiancourier.caAdmin/Bus. ads/Web: Ineke Medcalf-Strayer ads@christiancourier.ca

The publication of comments, opinions or advertising does not imply agreement or endorsement by *Christian Courier* or the publisher. Please contact circulation if you cannot afford the subscription price but want to receive *Christian Courier*.

Christian Courier

5 Joanna Dr, St. Catharines ON L2N 1V1

Tel: (905) 682-8311; 1-800-969-4838

Web site: www.christiancourier.ca

Publications Mail Registration No. 09375

We acknowledge the assistance of the Government of Canada, through the Canada Periodical Fund (CPF) for our publishing activities.

Canada

Letters

When investment becomes unethical

Your June 28 economics article "The wisdom of Solomon" disturbs me. Charles Stanley quotes the Bible extensively to justify investing in stocks, never mind what kind of stocks, because when you invest according to his advice you'll get at least 10.5 percent profit annually. "If one was willing to accept more volatility risk... the average return was much greater than 10.5 percent." I take this to mean that investments in subprime mortgages or companies with harmful environmental practices and poor human rights records is perfectly all right because it's profitable.

Furthermore, he states that "risk is unavoidable. There is no such thing as a risk-free investment." Now it's true that the government of Canada could go bankrupt, and the country's banks with it, should nuclear war erupt or a combination of earthquakes, tidal waves, hurricanes, Bubonic plague occur all at once, but normally speaking, an investment in government bonds or in guaranteed investment certificates (GICs) is risk-free.

I've been lucky enough never to have had money to invest in iffy stocks, so maybe it's easy for me to talk. Nevertheless I do have views on investing: if you gamble with your money, rather than using it for the common good, you're breaking the commandment "You shall not covet." Gambling with money reveals greed rather than stewardship of God-given means.

In my view, an article like Stanley's has no place in a Christian publication.

Anne van Arragon Hutten
Kentville, Nova Scotia

A fair and transparent process

Thank you for reporting on Synod 2010 (CC July 12). Allow me to add a report that was not included in your coverage.

The 2010 Synod of the Christian Reformed Church received the report of the Abuse Victim Task Force, and accepted its suggestions for effective pastoral care of all those impacted by abuse in the church, as well as its recommendations for revision of the guidelines for responding to abuse allegations against a church leader. The report was the fruit of four years of study, reflection, and a tremendous amount of consultation (with churches, leaders, safe church teams, people who had suffered abuse in the church context, those who had been accused of abuse, lawyers, and insurance professionals).

I applaud synod and the CRC for having the courage and integrity to address this distressing reality among us. Classes, councils, officebearers, congregations, and those involved in the proceedings and consequences of abuse allegations within the church will be well served by the insights contained within the report. These clear policies and guidelines provide a roadmap that councils can follow, give a fair and transparent process for accuser and accused, and uphold the good name of the church.

The process for dealing with allegations of abuse that synod approved is ecclesiastical (church focused) rather than judicial or criminal. It guides those in positions of leadership in the church as they fulfill their responsibility and moral duty to learn whether an allegation is likely true and, if it is, to deal with the matter in a way which – we pray – results in justice, protects potential future victims, and leads to reconciliation and healing.

Impartial review

Several aspects of the guidelines are worth noting as they show the wisdom,

sensitivity, and pastoral concern of the CRC for all involved.

First, when an allegation is brought forward, it is reviewed by an advisory panel made up of people from outside of the congregation that have no personal relationship with the accused or the accuser, and who are trained in the dynamics of church leader misconduct. The purpose of this review is not to determine guilt or innocence, but to protect the church leader from frivolous or obviously baseless accusation. If the panel sees that there is no basis for the accusation, the matter is concluded and no embarrassment or public humiliation is suffered by the leader.

Second, if an allegation is found to have plausibility or evidence, the one accused has a minimum of five days to prepare a defense or response. This means that the leader cannot be forced to come unprepared. Five days is the minimum; if two weeks or a month are needed for a proper response, that will of course be granted.

Third, the advisory panel does not cast judgment. Rather, the panel will make a recommendation to the church council, the church council receives that recommendation, makes the determination of guilt or innocence, and then decides what, if any, church discipline is appropriate. This honours our CRC church

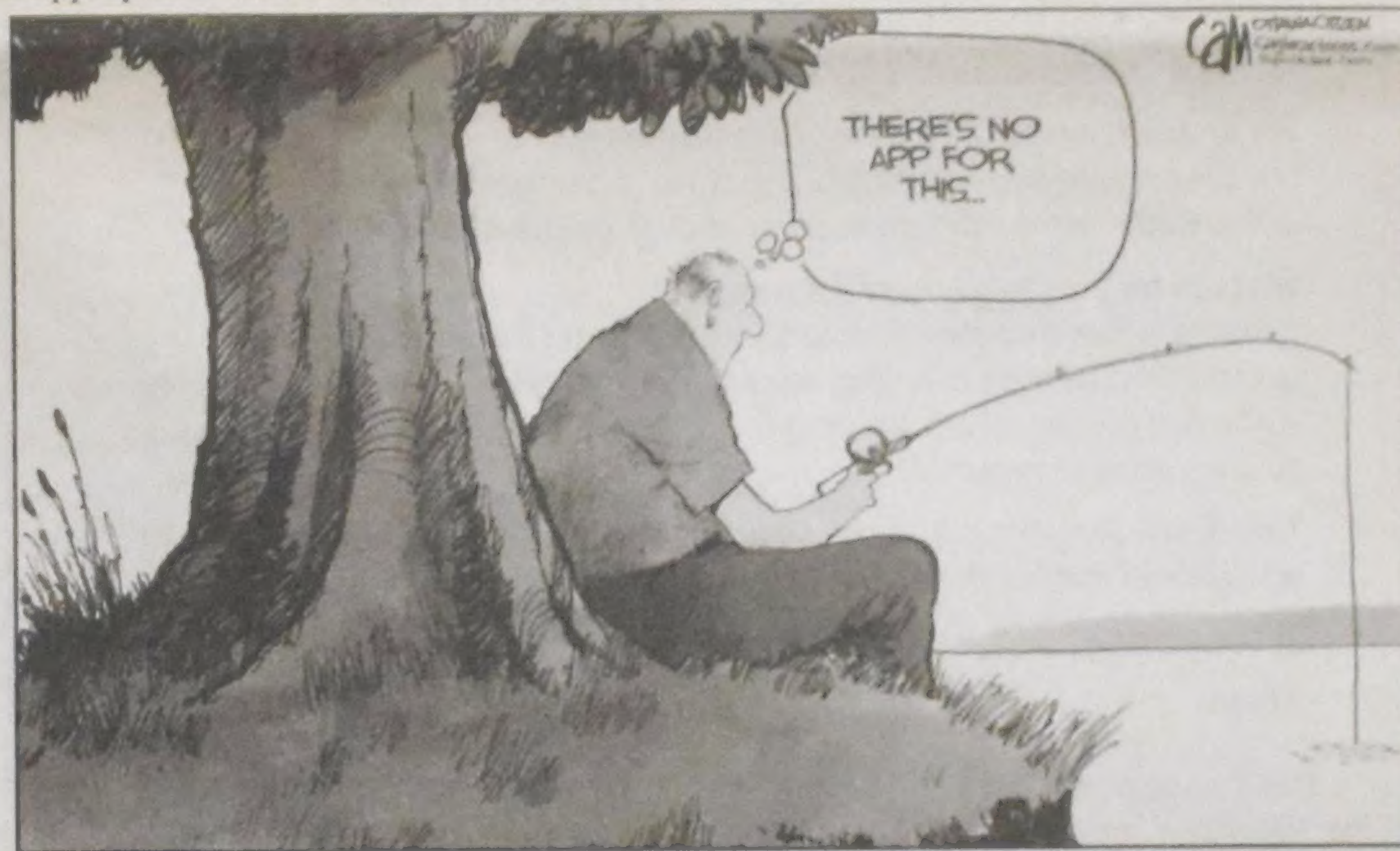
polity and the responsibilities of officebearers.

Prayed for forgiveness

After synod discussed the revised policies and endorsed them, the delegates took time to pray and to make a statement, particularly addressed to those who have suffered abuse in the church. They said, "We in the Christian Reformed Church confess that we have not always justly and compassionately helped those who have been sexually abused. Furthermore, we confess that we have not always justly or adequately disciplined church leaders who have been abusers. We humbly ask forgiveness from those we have failed. We thank God for the progress we have made and we commit with God's help to do better."

I believe that the perspectives, policies, and procedures adopted by Synod 2010 will serve the church well. My hope is that those who have been abused will have enough confidence in the church – despite what they have already endured – to share what happened to them. I also hope that those who are accused will see that the process is fair and trust that it will result in justice for all and reconciliation within the body.

Rev. Bruce Adema
Director of Canadian Ministries,
CRCNA



Benign authority *continued*

In 1995, a new species of birds was discovered in India. Called the *Bugun liocichla*, these birds are not afraid of human beings. Apparently they have never experienced human threats and have no collective memory of danger from humans.

I see the tendency to have pets as a temporary stop-gap arrangement to make up for our estrangement from animals.

We are told that on the new earth, "the wolf and the lamb will feed together, and the lion will eat straw like the ox. They [the animals] will neither harm nor destroy on all my holy mountain." (Isaiah 65:25) I am looking forward to that peaceable kingdom. I so much want animals not to be afraid of me, especially birds. I admit to a preference for birds ever since I raised canaries some years ago.

Step-cousins

But animals should not take the place of human beings. They are not our equals. They're not moral, in spite of the delicious tales of Aesop; they're not philosophical, in spite of the legendary wisdom of owls; they're not spiritual, in spite of animal-blessing ceremonies held in some churches that have confused sentimentality with spirituality. Years ago we lived in Weston, Ontario. Neighbours across the road kept a German Shepherd. The husband once told us that the beast sleeps between him and his wife, and that, when he reaches out to her, the dog growls. He had in fact lost his dominion over the animal as well as his right of access to his wife.

In some quarters, cruelty to animals is considered a bigger deal than cruelty to human beings. I am thinking of seal-hunt protesters and pro-choice people. They are often the same people. Not that I approve of cruelty to animals as a form of entertainment or insensitivity. God wants us to take care of animals and appreciate them for their amazing abilities. They may not have been made in the image of God, but I dare say they were made in the image of human beings. >

Christian Courier

Member of Canadian Church Press and Evangelical Press Association

Canada Mail:

PUBLICATIONS MAIL AGREEMENT NO. 40009999
REGISTRATION NO. 9375
RETURN UNDELIVERABLE CANADIAN ADDRESSES TO
CHRISTIAN COURIER
5 JOANNA DR
ST. CATHARINES ON L2N 1V1
email: subscriptions@christiancourier.ca

U.S. Mail:

Christian Courier
(USPS 518-090)
Second-class postage paid at
Lewiston NY
Postmaster: send address changes
to: Christian Courier, Box 110
Lewiston NY 14092

Subscriptions: Canada (G.S.T. incl.) and USA
one yr. (24 issues) \$48.00
two yrs. (48 issues) \$90.00

Overseas
\$100

Advertising deadlines: display and classified advertising: Wednesday, 9 a.m. (12 days before publication date) See classified pages or web site www.christiancourier.ca for more details. (ISSN 1192-3415) Published second and fourth Mondays of the month.

Address all correspondence to: 5 Joanna Dr, St. Catharines ON L2N 1V1
Tel: 905-682-8311 or 1-800-969-4838
e-mail: Advertising: ads@christiancourier.ca
Subscriptions: subscriptions@christiancourier.ca

PRINTED IN CANADA



News

The other G8: Religious leaders meet in Winnipeg

John and Yetty Joosse

We were privileged to attend, as observers, the fifth annual G8 Religious Leaders Summit held at the University of Winnipeg, June 21-23. It was largely ignored by media due in part to attention to the G8 and G20 Summits in Huntsville and Toronto, as well as the World Cup of soccer in South Africa. The Summit began as an idea in Scotland in 2005, with the first actual conference taking place in Russia in 2006, followed by Germany (2007), Japan (2008) and Italy (2009). It is held prior to and in the G8 Summit host country.

The Winnipeg Summit brought together more than 80 participants from the world's major faiths including Bahai, Buddhist, Christian, Hindu, Jewish, Muslim, Shinto, Sikh and Aboriginal. The delegates came from 24 countries, including all of the G8 nations.

All delegates understood that the challenges the world faces are, at root, spiritual. The summit urged world leaders to take "inspired leadership and action" on the issues of poverty, the environment and security. It also reminded them of

their commitment to the eight Millennium Development Goals agreed upon by all member nations at the United Nations in the year 2000, which reach their two-thirds deadline in September.

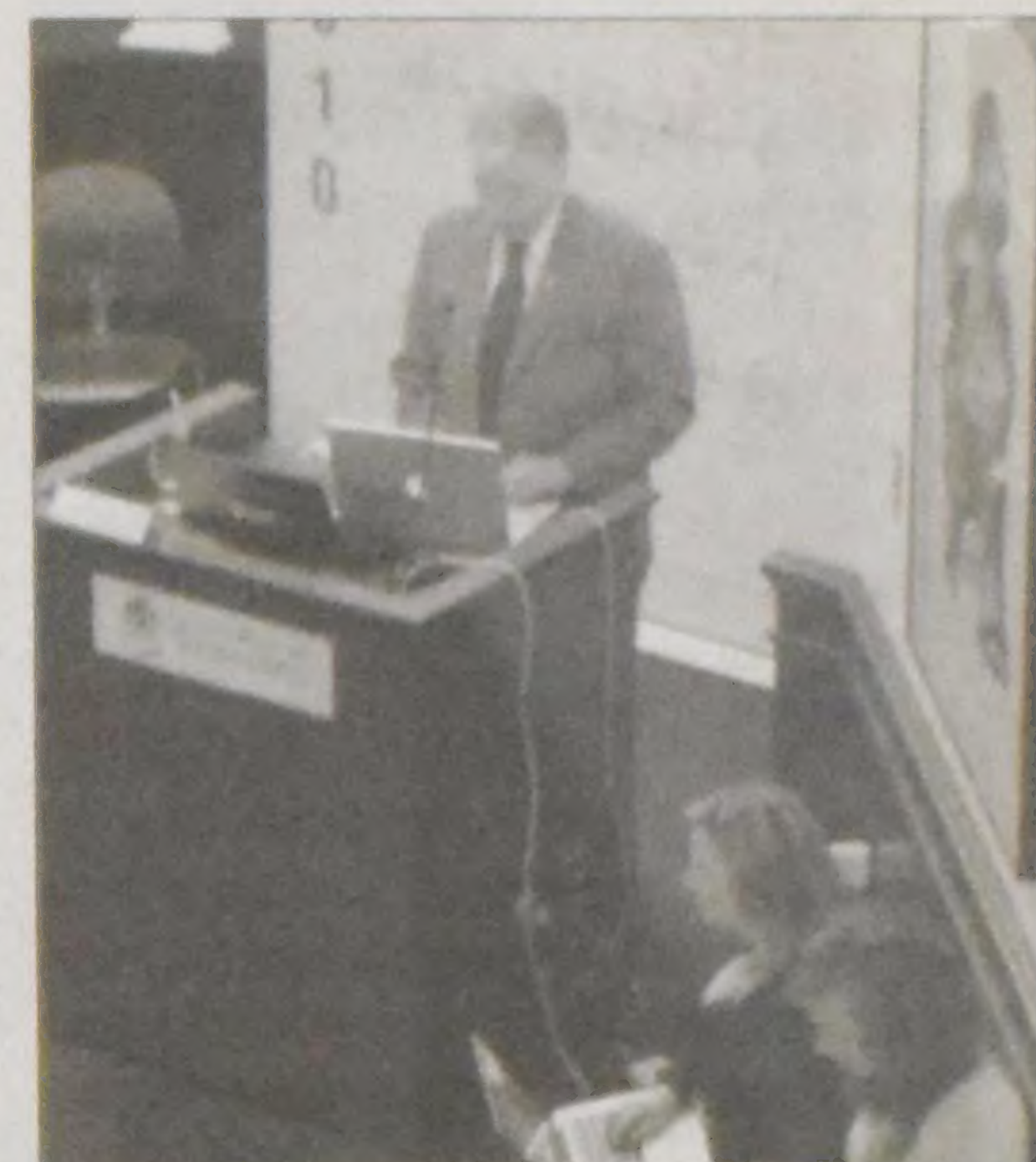
The summit began with a day-long seminar sponsored by the Bahai community of Canada on the topic of human and religious freedom. A panel of four human rights experts from different religious backgrounds concluded that the right to freedom of religions must be upheld to ensure that its influence on society is progressive and positive.

In addressing the opening session of the summit, Canadian Senator Lieutenant-General Dallaire quoted baseball player Yogi Berra's famous quip, "the future ain't what it used to be," before stating that we live in an era of revolutions in information, the environment and security. "Things are changing so fast the politicians find it difficult to do anything more than react. Religions need to help politicians to think long-term and to live by the fundamental premise that every human being is human – to be treated equally and to be protected from human rights abuses," said General Dallaire. He also stated that "national sovereignty is not an absolute; love and faith are absolutes." He affirmed that "religions need to be sources of reconciliation rather than sources of conflict."

Among many plenary speakers, both international and domestic, were the Honourable Lloyd Axworthy, President of the University of Winnipeg; Jim Wallis of *Sojourners*; Justice Murray Sinclair, Chair of Canada's Truth and Reconciliation Commission; Jim Cornelius, Executive Director of Canadian Foodgrains Bank; and John W. McArthur of Millennium Promise. A youth panel representing various religious traditions in Canada met separately and also had input on the floor of the Summit.

Looking forward

The Summit Statement, issued after the three days of deliberation, called upon political leaders to take "courageous and concrete" actions. Regarding poverty, it said more than a billion people are "chronically hungry" and that women, children and indigenous peoples are among those most



JOOSSE PHOTO

affected. "The magnitude of poverty would be overwhelming were it not for the knowledge that this global inequity can be transformed into a shared life of human flourishing for all. Together, we have the capacity and the global resources to end extreme poverty and its impacts," the statement said.

On the subject of the environment, the statement noted that all faith traditions "call us to careful stewardship of the Earth." It warned of the effects of climate change and said "bold action is needed now."

Governments were also called upon to halt the nuclear arms race and the sale of small arms to conflict areas and to make new investments to create a "culture of peace." The summit condemned religiously-motivated terrorism and extremism with the faith leaders committing themselves "to stop the teaching and justification of the use of violence between and among our faith communities."

The statement was presented to Steven Fletcher, Canada's Minister of State for Democratic Reform and a Winnipeg-area Member of Parliament. Mr. Fletcher then delivered it to Prime Minister Stephen Harper for presentation to the G8 leaders. Delegates and observers also had the opportunity to watch the play "Strike," detailing a history of the 1919 Winnipeg General Strike, as well as the Holocaust-inspired oratorio "I Believe."

The Religious Summit was a significant event both because it is imperative that the various faith communities dialogue and find their common voice, and because that voice must be heard at the highest political levels. ➤

JOOSSE PHOTO

An unforgettable prayer

Lord of rats and Rudy's research,

Dear God,

We praise your name for your Creation,
for the unexpected resources you supply
that give insight into how humans are put together and
that broaden our understanding of mood and motivation –
its biological, psychological and environmental conditions
and effects.

O Divine irony, that allows the rodent, denizen of garbage
dump and dark slimy passage, bearer of plague and death,
to be a harbinger of human health and healing, of human hope and
well-being, animal model of human behaviour.

For just that work, O God, we direct this prayer.

For the blessed help that a despised and feared genus *rattus*
offers Rudy's research into human addictions, we give you thanks.

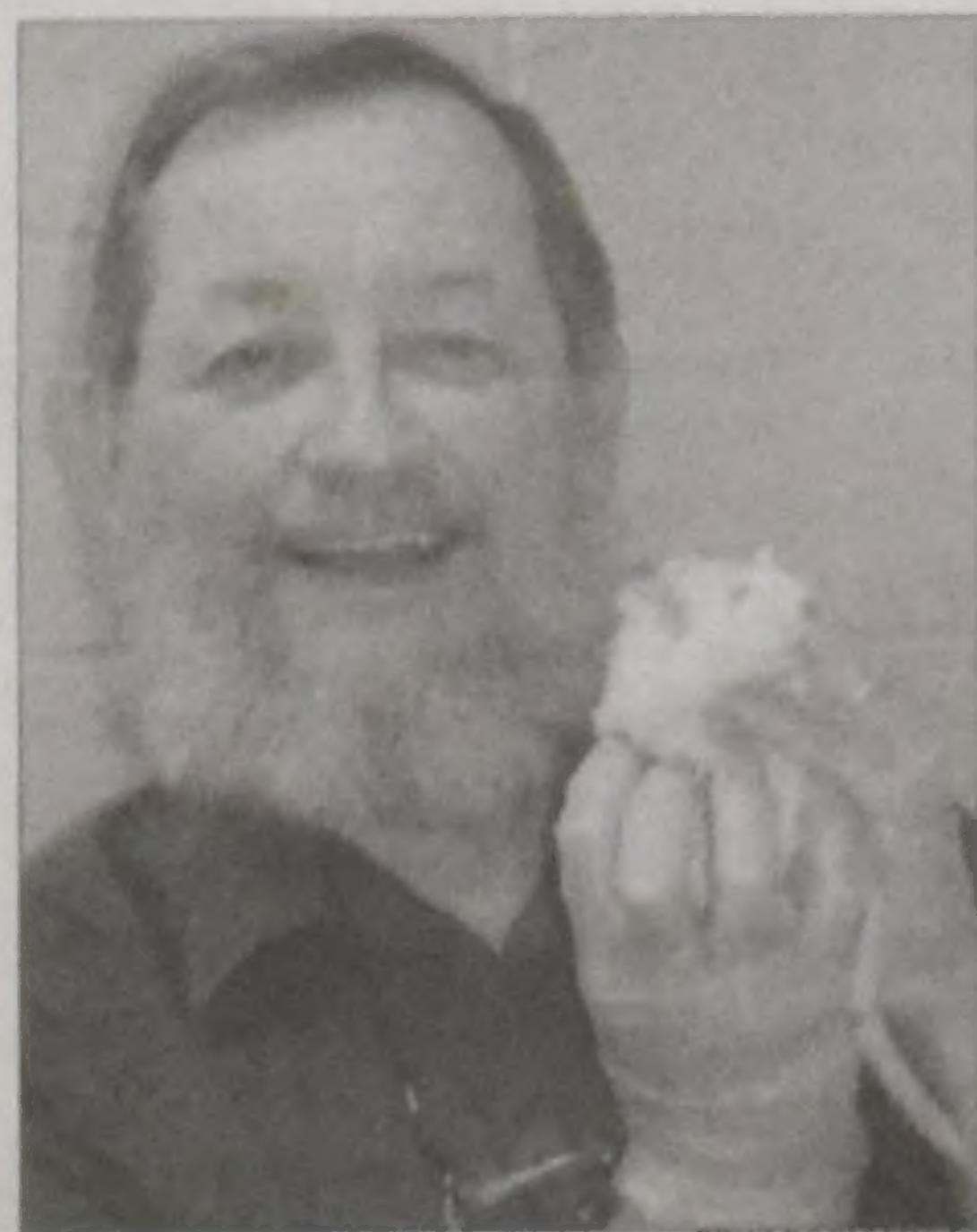
We pray for the discovery of the control
systems in rats that may give further insight into human depression,
and enable sufferers of addictions such as anorexia nervosa and alcoholism to
suffer less and be cured. We pray for continued and improved resources
to carry on such research.

Thank you for gifting Rudy to carry out research experiments
on rats and may such research bring honour and glory to your name.

In the name of God, Father, Son and Holy Spirit

Amen

This prayer was written a few years ago by Rev. Graham Morbey and students at the Waterloo Campus Ministry in support of my research. I spent time with them one summer evening discussing my work. They then prepared and offered this prayer to our Lord on my behalf. I appreciate it, especially because it speaks about a creature that has blessed my work, the laboratory rat. I know that, as the prayer says, rats



EIKELBOOM PHOTO

have a bad reputation, but in the laboratory they have been very useful as a biological model for aspects of human behaviour. Neuroscience would not have progressed as much as it has without the ability to study this species. I too want to say thank-you to our Creator for this creature.

It is also very encouraging to me, and I am sure other scientists, to have students and others pray for our research. I want to express my appreciation for the help our Christian community has provided through its support of campus ministry and for me in this prayer written by Rev. Morbey and his students. ➤

Rudy Eikelboom (reikelboom@whu.ca)
is associate professor of psychology at Wilfrid
Laurier University in Waterloo, Ontario.



Animals

Why everyone can't love Marineland

Ineke Medcalf

NIAGARA FALLS, Ont. – When our kids were young, we visited Marineland, but instead of “loving it,” we were deeply saddened by what we observed. I remember going into the deer enclosure – a barren cement area with a few dirty water troughs. The deer displayed lesions and tumors. The bears were also in an area devoid of anything that resembled their natural habitat. It was clear that they were not healthy. And the whales! Magnificent animals made to do tricks for our amusement. Abuse to amuse.

Since that day now more than 20 years ago, our family has been protesting at Marineland. We protest to raise awareness; we protest to hopefully someday effect change. But as the commercials continue and the Marineland parking lot fills up day after day, it is easy to lose heart.

The opposite of free

Whales such as belugas, bottlenose dolphins and orcas (killer whales) are wild animals. Their natural habitat is the ocean, not the sterile, chemically-treated concrete tanks at amusement parks where they must perform tricks for food. They are captured and imprisoned by the marine parks to satisfy the needs of the paying public and to make huge profits.



In the wild, female orcas can live up to 80 years and males about 60 years. Belugas and dolphins can live up to 30 and 50 years, respectively. Orcas can travel up to 160 km a day, swim as fast as 50 km an hour and dive hundreds of feet below the ocean's surface. They use sound waves (echolocation) to navigate, locate other whales and find food.

But in captivity whales and dolphins live only an average of 11 years. According to recent statistics, 53 percent of dolphins die within the first 90 days of their captivity. They can swim for only a few seconds before reaching the sides of their tank. An orca would have to swim back and forth across a standard tank almost 9,000 times a day to cover the same distance as they do in the wild. And the whale tanks are many times noisier than the ocean. The glass and concrete walls inhibit the natural use

of sound by whales and dolphins. Sound waves hit the walls of the tank and bounce back to the whales in a meaningless jumble of noise, confusing and disorienting them.

Bambi behind bars

In the wild, black bears are solitary animals, spending much of their time digging at roots and turning over logs in search of food. Their range is up to 80 square km for females and three times this size for the average male. They enjoy a varied diet of fish, insects, fruits, berries and other vegetation. But in captivity bears live in closed quarters devoid of trees, logs or any other natural diversions to provide physical or psychological stimulation. They are fed marshmallows and pre-sweetened cereals by the public.

In the wild, fallow deer enjoy the natural shade of tall trees, tall grass and other foliage as well as ready access to drinking water from natural sources such as streams and rivers. They are shy animals. At Marineland, the deer live in “desert-like” pens without sufficient shade or other protection. Water basins are scarce, and competition for the hand-outs of food is fierce. They have no place to hide from onlookers.

Animal-rights groups have offered to change the bear and deer enclosures at no charge to the zoo owners. At a small zoo in Grand Rapids, for example, the bear enclosure was barren. Volunteers changed the bear pen to more closely resemble its natural habitat by bringing in trees and logs. They taught the zoo keepers how to hide the food so that the bears

would forage. The bears became healthier and more interesting for visitors. But John Holer, the owner of Marineland, has refused this offer.

Currently, children get the message at Marineland that it's acceptable to keep animals in deplorable conditions and force them to do tricks for our entertainment. Every animal has the right to be in the environment that God has created for them and to eat what they were meant to eat. Profit should not be the driving force in how we treat people or animals.

During a recent protest on May 22nd, a film crew from CBC took footage. The CBC program *W5* is looking into doing an in-depth documentary about Marineland, which is welcome news. Yet until change comes, my family will continue to stand outside the park, contradicting the familiar jingle that “everyone loves Marineland.”

A summer project: learn about cows

Pharaoh had a dream: He was standing by the Nile, when out of the river there came up seven cows, sleek and fat, and they grazed among the reeds. (Gen. 41:1-2)

I was visiting a dairy farmer when a truck drove up and a man got out and asked, “Would it be a good time for my boy Jack to feed a calf?” Jack was a four- or five-year-old. It was a good time for Jack and for his dad. Jack will probably imagine a Holstein calf when he reads about Pharaoh's dream.



Time to cut the bangs (Scottish Highland bovine).

GESCH PHOTO

Probably none of the named breeds were very similar to the cattle mentioned in the Old Testament, but some of the massive beef cattle certainly help me to understand Amos' message: “Hear this word, you cows of Bashan on Mount Samaria, you women who oppress the poor and crush the needy....” Cows of Bashan look like something that won first prize at the Pacific National Exhibition or the Illinois State Fair.

So here is the summer project: learn a little about cows. Because we live in Canada, you won't likely see many African, Asian, or South American breeds. (Although, if you live on Vancouver Island you will have a chance to see people milking water buffalo, source of the world's best mozzarella cheese.) But get to know something about cows. No matter where you live, except Tuktoyaktuk, there is probably a dairy farm nearby, and there you will likely find Frisian-Holsteins, the familiar, big, black-and-white cows.

If you get to spend a little time with the farmer you will find out about gestation periods, the role of colostrum, the life cycle of a cow, why there is probably no bull on the farm, and so on.

If you visit a beef farm, you will most likely see a bull, cows being raised with their calves, perhaps a large pasture or even cattle on a crown grazing lease. You'll find out about salt, selenium and other minerals, about the best plants for grazing, and more.

If you search harder yet, you may find farms that milk Jerseys (they look rather like deer, many people say when they first find them), Guernsey's, Brown Swiss or Ayrshire's. Each breed has its own advantages and history. At the risk of offending 99 percent of the Dutch-Canadian dairy farmers, I'd like to say that looking just at Frisian-Holsteins is like looking at only white leghorn chickens. Boring after a while.

Even near cities you may find small herds of “minor breeds” – milking shorthorns, Kerry cattle, or Dutch Belted. My own searches led us to buy a couple Dexters, a small breed of cattle meant for small-holders in Ireland. They stand only about 38” high at the shoulder and a mature cow weighs only about 750 pounds.

Learning about cattle is a lot cheaper than travelling to Banff or Jasper. You can begin on your computer or at the library. No doubt you will find some things confusing, others enlightening. Perhaps – in a world of conformity – you'll begin to appreciate diversity.

The development of various breeds of cattle is also enriching because it shows the incredible power God gave to human beings as creation-keepers. Selecting out various traits and establishing them as dominant is the work of highly skilled people (whether university-trained or not). Years and years of record-keeping, nurturing, selecting and culling go into every breed. Perhaps by learning about cows you'll learn to appreciate the tragedy of what disease outbreaks (like mad cow or hoof-and-mouth) mean to a multi-generational farm family.

Maybe you'll see why some Holstein herds are including Dutch Belted, or Brown Swiss, or Norway Red genetics into their herds. That may lead you to appreciate some of the minor breeds, the forgotten breeds, the more-or-less forgotten breeds and those who are their husbandmen and preservers. Studying cows could help you to appreciate the diversity of geography, human sociology, and history.

Studying cows can, if done fairly and honestly, lead you to respect for the creation, and praise for the Creator and his stewards.

Now I believe I'll go look at those “yaks” – Beauty, and Willie, and Bully, and Stew (his fate quite certain). I'll wonder at their long hair, ask Andrea why she doesn't cut their bangs, and try to determine if these Scottish cattle, raised in Canada by German-Canadians, have a Saxon accent or not. Or whether they say, “Moo-eh?”

Curt (curtgesch@hotmail.com) and Betsey Gesch are proud owners of a Dexter cow and her calf. They live in Quick, B.C.



Flowers & Thistles
Curt Gesch

Church

New Reformed body emerges from two older ones

Marian Van Til

GRAND RAPIDS, Mich. — If church people seem to like acronyms, Reformed people particularly love them. Thus, last month on the campus of Calvin College in Grand Rapids, Michigan, the WCRC was born by merging the REC and WARC: the World Communion of Reformed Churches was formed to replace both the Reformed Ecumenical Council and the World Alliance of Reformed Churches.

The WCRC's 230 member churches in 108 countries are Congregational, Presbyterian, Reformed and United churches "with roots in the 16th-century Reformation led by John Calvin, John Knox and others," says the group's newly minted website. Its headquarters (secretariat) is in Geneva, Switzerland.

The WCRC sees the merger as having launched "a landmark effort to unite Christians for common witness and service to the world." According to <www.reformedchurches.org> the

WCRC brings together 80 million Reformed Christians worldwide "united in a commitment to making a difference on the big issues of our day." It sees those "big issues" as "climate change, human rights, economic justice and helping our neighbours of all faiths." How it will make that difference remains to be seen.

The closing message from the WCRC's Uniting General Council called "Committed to Communion, Committed to Justice," began by lamenting "the absence of 71 sisters and brothers from around the world who should have been with us but were prevented from sharing our fellowship because they were denied visas to enter the USA."

Thirst for unity?

After asserting that this new body is "a testimony to our thirst for unity," they moved on to a statement of thanks for the opportunity to meet in the traditional territory of the Odawa, Ojibwa and Potawatami



tribes. WCRC delegates were given a gracious welcome, the statement said, "despite a history of devastation and loss in which the church was complicit."

The next section, "Confessional Identity," noted that their theme is Ephesians 4:3: "...Making every effort to maintain the unity of the Spirit in the bond of peace." "We heard and were touched by how the overflowing communal nature of God draws us into communion with God, with one another and with all creation.... Our identity as God's people commits us to the work of God's justice." God's justice is "the gospel of reconciling love" applied to and in the "face of the global divide between rich and poor, and the suffering of the earth."

A prayer ("Woven together for strength") began by mentioning

but not enumerating "those in divided communities who long for reconciliation; for those whose voices go unheard, whose gifts are not valued, whose humanity is not valued...." The prayer continued "for the earth, the water and the air as they suffer from human exploitation of natural resources, and for all those who suffer from the devastating effects of climate change."

The prayer then focused on the youth and children of our day, promising that "we will listen to them, honour their questions and celebrate their voices."

The prayer ended by telling God that, "in all our diversity, we will seek to equip one another to participate in the mission of the triune God" in ways that strengthen our spirituality, our unity as one "church family, including a commitment to gender equality and respect for the environment," and "our passion for justice, including in the global economy and in the creation of reconciled communities." ➤

Canadian CRC pastor named advisor to new Reformed ecumenical body

BURLINGTON, Ontario (CRCNA) — Rev. William Koopmans, pastor of Grace Christian Reformed Church in Chatham, Ontario, and a former synod president, has been named as an advisor to the executive committee of the newly formed World Communion of Reformed Churches (WCRC).

"I am honored and privileged to be named a North American advisor [to] the executive committee of the newly formed World Communion of Reformed Churches. I also



view this as an affirmation from the WCRC regarding the leadership roles that have been contributed by the CRCNA [Christian Reformed Church in North America] and other former REC [Reformed Ecumenical Council] members," Koopmans said.

Koopmans was appointed as one of three advisors to the 22-member executive committee which will set policy and direction for the worldwide ecumenical organization over the next seven years until WCRC members gather for a worldwide meeting.

The CRC was heavily involved in the history of the Reformed Ecumenical Council. The dual membership of the CRC in both the REC and WARC [World Alliance of Reformed Churches] for the last eight years was a major factor in bringing those two organizations together into one new body, the WCRC, says Koopmans.

Strong CRC influence

"Our strong theological heritage as expressed previously in the REC will continue to have influence," said Koopmans. "As one denomination among 230 other denominations of Reformed background, representing 108 countries, we have an opportunity to have a significant voice in how we will cooperate together globally."

Koopmans served as a delegate from the CRC to the Uniting General Council at which the World Alliance of Reformed Churches (WARC) and the Reformed Ecumenical Council (REC) merged into the WCRC. The new organization represents more than 80 million Reformed Christians around the world.

During the meeting that created the WCRC on the campus of Calvin College in Grand Rapids, Mich., Koopmans presented a report on "Reformed identity" in which he said, "As the World Council of Reformed Churches, we have much to learn as we seek out our Reformed identity, theology and communion. Yet, we face the future in the confidence that the Holy Spirit has been sent to equip and lead the Church." ➤

Dutch soccer player is recent convert to Christianity

BUENOS AIRES, Argentina, (CNA) — The Dutch soccer player who scored the winning goal in the Netherlands' World Cup quarterfinals against Brazil became a Catholic in May of this year. Wesley Sneijder told an Argentinian reporter that his conversion and baptism in the Roman Catholic Church took place shortly before he traveled to South Africa for the tournament.

In a feature entitled, "The Spiritual Goal of a Dutch Soccer

Star," journalist Mariano de Vedia quoted Sneijder as saying he arrived at the World Cup "completely renewed."

Wrote de Vedia, "At the end of May he converted to Catholicism and was baptized in a chapel in Milan, where the brilliant soccer star plays for the Inter Soccer Team, receiving endless accolades. He was influenced in his decision by his girlfriend, Dutch actress and model Yolande Cabau, who was born in the Spanish city of Ibiza

and who he has decided to marry in the Church after the World Cup ends. He was also inspired by his friendship with Javier Zanetti, his teammate and captain for Inter, who is himself a practicing Catholic."

Sneijder said he was moved to embrace the Christian faith while attending a Mass. He then signed up for catechism classes with Inter's chaplain.

"The faith gives me strength," Sneijder says. "My convictions

often keep me strong and give me determination. Everyday I pray the 'Our Father' [Lord's Prayer] with Yolande. Before each game I always seek out a place to pray."



Hindus harass Christian school children in Orissa

INDORE, Orissa, India (UCAN) — Some 40 Christian students from India's Orissa state were returning to school on June 28 after summer vacation when members of the Dharam Rakshak Samiti (religion protection council) stopped their bus, says Peter Masih and Abhijeet Masih, who were accompanying the children.

For three hours the children, aged 5-12, were questioned, then taken to a police station. The Hindus wanted the police to register a case of attempted forcible religious conversion of the children. Madhya Pradesh state, ruled by the pro-Hindu Bharatiya Janata Party, has a law that prohibits religious conversion without the state's knowledge. But the accusers failed to produce any evidence, said a senior police official. The children were then allowed to leave.

Christian leaders condemned the incident. "It is shocking that poor children were needlessly harassed for such a long time," said Father Cherian Pulickal. These children were born of Christian parents and "were harassed for no reason," said Sylvester Gangle, an official of the Madhya Pradesh Isai Mahasangh (Christian forum). He demanded the arrest of the Hindu hardliners.

The children (some 20 of them from Kandhamal district in Orissa, which witnessed anti-Christian riots in 2008) have been students of an Indore Christian school for the past year. Youth With A Mission supports their education and accommodation expenses. ➤

Murder convictions handed down re: India's anti-Christian violence

ORISSA, India (Catholic Culture) — The special court set up to try criminal charges arising from the orchestrated anti-Christian violence in the Kandhamal district of India's eastern Orissa state has handed out yet another murder conviction. The fast-track court on June 30 sentenced two Hindu extremists, Sushanta Sahu and Tukuna Sahu, to six years' imprisonment for burning alive a disabled youth, Rasanand Pradhan.

Pradhan was the first Christian to be killed in the anti-Christian violence in Kandhamal, when he was burnt alive inside his house on August 24, 2008. The disabled young man was trapped inside his home when an armed Hindu

mob surrounded the Christian village of Gadragam and torched buildings.

This verdict came two days after Manoj Pradhan, a sitting member of the Orissa legislature representing the Hindu-nationalist BJP party, was sentenced by the same court to a seven-year term for the murder of a Christian in front of his wife and two children.

The orchestrated violence targeting Christians followed the murder of Hindu leader Swami Lakshmanananda Saraswati, who was shot dead in August 2008 at his center in Kandhamal. The slain monk had been leading a vociferous campaign against conversions to Christianity. ➤

School

Calvin student hobnobs with cosmologists

GRAND RAPIDS, Mich. (CRC News Service) – Luke Leisman, a physics and English double major at Calvin College in Grand Rapids, Mich., presented his research on galaxy clusters at the Great Lakes Cosmology Workshop in Chicago, June 14-16, 2010.

Leisman was the only undergraduate to give an oral presentation at the conference of more than 200 cosmologists. He spoke on "Connecting Brightest Cluster Galaxies and Core Gas."

For those who are interested in and understand the subject, Leisman's description of his talk said, "In a galaxy cluster, the core of the intracluster gas distribution is often coincident with the Brightest Cluster Galaxy (BCG). The Representative XMM-Newton Cluster Structure Survey (REXCESS) provides data on 31 clusters in a sample unbiased by X-ray morphology. We imaged these clusters with the Southern Astrophysical Research (SOAR) telescope in R band to study the old stellar population in the BCG. The BCG central stellar density showed an unexpected correlation with core gas density, but only for non-cool-core clusters (Haarsma et al 2010). To study this further we are examining 92 galaxy clusters from the Archive of Chandra Cluster Entropy Profile Tables (ACCEPT) that also have optical data in the SLOAN Digital Sky Survey (SDSS). We will report on ongoing work on BCG-gas connections in this larger sample."

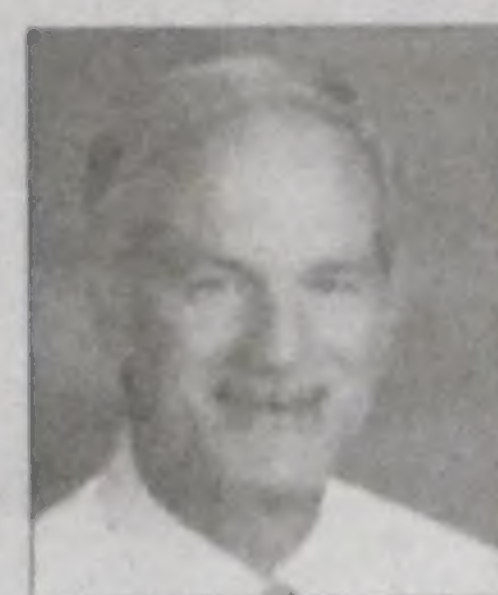
Leisman is in his second year as a Goldwater Scholar and his third year of research with professor Deborah Haarsma at Calvin. Their joint research was published this spring in the *Astrophysical Journal*. ➤

Illinois professor fired for presenting Catholic teaching on homosexuality

CHAMPAIGN, Illinois (CNA/EWTN News) – The University of Illinois has fired an adjunct professor for teaching in a class on Catholicism that homosexual acts "violate natural moral law."

Dr. Kenneth Howell was informed that he could no longer teach in the university's department of religion. The decision came after a student complained that Howell's statements were "hate speech."

In response to his firing, Howell wrote a letter to friends explaining the events surrounding his dismissal. Howell explained that he first came to teach at the St. John's Catholic Newman Center in Champaign in 1998. At the time, courses on the Catholic faith were taught through the Newman Center, he explained, but in 2000, an agreement was made with the University of Illinois's department of religion, and he became an adjunct professor in the department and taught classes on Catholicism.



"Since the Fall of 2001, I have been regularly teaching two courses in the department of religion," Howell explained. One of the classes, "Introduction to Catholicism," includes an explanation of natural moral law as affirmed by the Catholic Church, and an application of natural law theory to a disputed social issue. "Most of those semesters, my chosen topic was the moral status of homosexual acts," he said.

Howell said he taught the Catholic Church's position on homosexuality. He summed it up by saying, "A homosexual orientation is not morally wrong just as no moral guilt can

be assigned to any inclination that a person has. However, based on natural moral law, the church believes that homosexual acts are contrary to human nature and therefore morally wrong."

To show how homosexual behavior would be considered under competing moral systems, Howell sent an email to the students contrasting utilitarianism with natural moral law. "I tried to show them that under utilitarianism, homosexual acts would not be considered immoral whereas under natural moral law they would," Howell said. "This is because natural moral law, unlike utilitarianism, judges morality on the basis of the acts themselves."

Complainant was not in the class

A complaint about Howell's statement was sent in a May 13 email to Robert McKim, head of the religion department. The email was sent by a student who was not in Howell's class, but said he was writing on behalf of a friend who was in the class and wished to remain anonymous. The email complained about Howell's statements on homosexuality, calling them "hate speech."

"Teaching a student about the tenets of a religion is one thing," said the email, according to a local paper, *The News-Gazette*. "Declaring that homosexual acts violate the natural laws of man is another. The courses at this institution should be geared to contribute to the public discourse and promote independent thought; not limit one's worldview and ostracize people of a certain sexual orientation."

Howell said that at the end of the semester, he was called into Robert McKim's office and told that he would no longer be permitted to

teach for the department. Howell objected that to dismiss him for teaching the Catholic position in a class on Catholicism was a violation of academic freedom and first amendment rights. "This made no difference," he said. "After that conversation and a couple of emails, Professor McKim insisted that this decision to dismiss me stood firm."

According to *The News-Gazette*, Howell said he has had students disagree with him in the past, but never in such a manner. "My responsibility on teaching a class on Catholicism is to teach what the Catholic Church teaches," he said. "I have always made it very, very clear to my students they are never required to believe what I'm teaching and they'll never be judged on that."

The News-Gazette reported that Howell also said he was open with students about his own beliefs as a practicing Catholic. "It's not a violation of academic freedom to advocate a position, if one does it as an appeal on rational grounds and it's pertinent to the subject," he said.

Howell is currently working with the Alliance Defense Fund (ADF) to seek legal redress. David French, senior counsel for the ADF said in a written statement, "A university cannot censor professors' speech – including classroom speech related to the topic of the class – merely because some students find that speech 'offensive.' Professors have the freedom to challenge students and to educate them by exposing them to different views. The Alliance Defense Fund is working with Professor Howell because the defense of academic freedom is essential on the university campus." ➤

From demon possession to Bible college student

STONY CREEK, Ontario (GFA) – If one were to see Sudeep sitting in class at a Gospel for Asia-supported Bible college, hungrily soaking up the teaching from God's Word, that person would never guess the state Sudeep was in the previous year.

Before coming to know the Savior, Sudeep was demon-possessed. For several years the demonic activity gave him special powers to perform what people perceived to be miracles. The people in Sudeep's village were afraid of him. But they also came to respect him as a spiritual leader in their traditional religion.

Sudeep was honored in his society but lived a dark existence. He was completely under Satan's power and his health was being destroyed. Even for all of his "powers," he was powerless to heal himself. Sudeep's father spent a great deal of money on treatment and consulted many doctors, but still his son was not cured. Sudeep's condition became worse each day and his parents feared for his life.

Then his aunt, Pritha, visited them during this desperate time. Seeing her nephew's pitiful condition, she discerned that he was possessed by evil spirits. She told Sudeep's father about Jesus, the great Healer, and lifted

Sudeep to the Lord for healing.

God used the prayers of this godly woman and Sudeep experienced complete deliverance. After seeing this miracle, the family began attending a local church.

As Sudeep continued to learn about the One who had healed him, he came to place his trust in Christ and soon began to give testimony to others of his new faith. He grew in faith and a year later enrolled in a Gospel for Asia-supported Bible college. With a vision to serve the Lord among the unreached, he actively engaged in ministry along with his studies.

Effective indigenous ministry

Contrary to what many modern people assume, demon possession is still a common and effective tool of Satan in many parts of the world. But just as when Jesus rebuked demons while he was on earth, when his name is invoked against demons and deliverance comes, God uses it as a stunningly effective witness to Christ and his Gospel. Gospel for Asia indigenous missionaries see this frequently. More than one of these missionaries became pastors after seeing relatives delivered from demon-possession.

Gospel for Asia's Canadian headquarters is in Stony Creek, Ontario. GFA has founded and operates Bible colleges to train and send out literally thousands of pastor-missionaries to work in their own Asian countries: in 28 Indian states, in Bangladesh, Bhutan,



Cambodia, China, Laos, Myanmar, Nepal, Sri Lanka and Thailand.

GFA explains its strategy this way, "With few or no cultural barriers to overcome, national missionaries can readily preach the gospel to those who, unlike their Western counterparts, have never heard. Although national missionaries do face many difficult obstacles as they take the message from village to village, they still have an enormous advantage over their coworkers from North America and other non-Asian lands.

"Today, over 85 per cent of Asian countries do not allow Western missionaries to come and freely preach the gospel and plant churches. In the eyes of the people, national missionaries do not represent a foreign country or a strange religion. They already know the language or can easily learn a local dialect.

"A national missionary can be sent out at a fraction of the cost of a Western missionary. The average cost is only \$1,440 to \$2,520 (USD) per year compared to over \$75,000 per year for a foreign missionary. The possibility of reaching Asia's multitudes through national missionaries in our generation is very real as thousands are being trained to plant churches across Asia." ➤

Contest winners

The Christian Courier short story contest winners — children's division

First Place: Sharing the Tree by Renessa J. Visser

Renessa J. Visser

Mrs. Dee the chickadee flew out of her nesting tree in a crooked way of flying. Exasperating thoughts flew the same way in her mind. "Why did Mrs. Black-Ring the raccoon have to move to the top of the same nesting tree as I? I looked for another tree but all the other good ones were used up. I might as well move to crow town! But oh, those crows are so smart! They'll eat my whole family." She could see already what a difficult problem this would be. "Even though I'm not exactly sure where she lives, maybe I can call upon Mrs. Neon the goldfinch for some advice," thought Mrs. Dee. Then she turned to heft a few more twigs, mud and moss to finish constructing her nest.

Before she could find Mrs. Neon for help, she laid her five wonderful eggs and she and Mr. Dee just adored the thought that in about two weeks tiny beautiful chickadees would start pleading for food. But at night Mr. and Mrs. Dee could not sleep a wink. Three little raccoons had been born. All night Mr. and Mrs. Black-Ring would go up and down the tree carrying garbage or crushed up sparrow eggs for their young. The Dees felt very vulnerable on their nest when the raccoons came down and looked expectantly at them as if they would give them an egg. The whole forest seemed happy except the Black-Rings and the Dees.

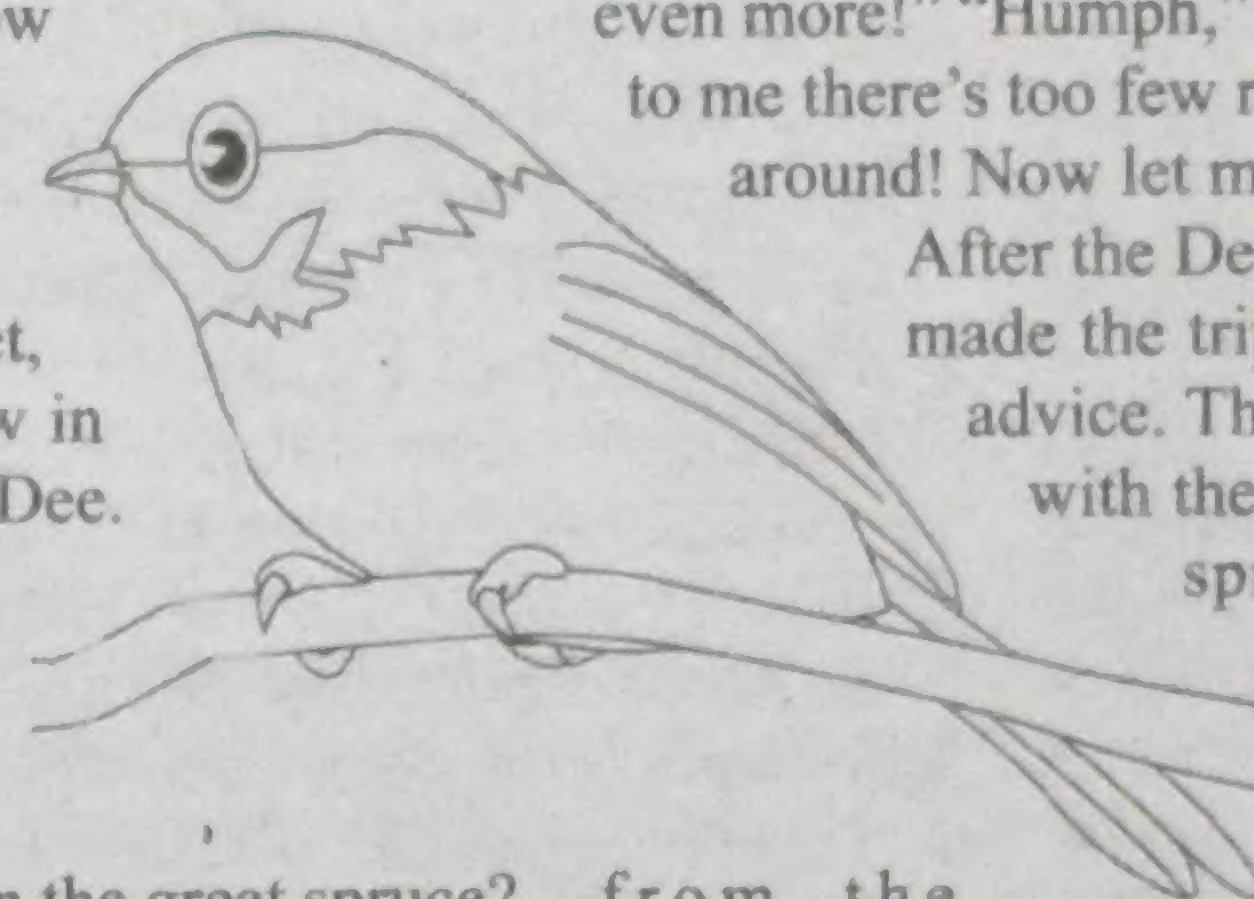
Two pine trees away from the Dees there was an old oak, where two unique owls lived. Their names were Mr. and Mrs. Great-Horn. Mrs. Dee knew them well even though they weren't friends. No bird could possibly make friends with them. They were unpredictable and not very wise although they did have a tiny bit of knowledge which was that they knew the home of every bird and every tree in the forest. Maybe they could tell Mrs. Dee in which tree the Neons lived.

It was near dusk when Mrs. Dee set out. She knew the owls would have awoken just like the raccoons, who were already starting to make weird grunts and mutters. When she got there, she wearily chirped "Anybody home?"

"Yes," hooted a pair of flaming yellow eyes. "GET OUT!" screeched one voice at Mrs. Dee. "NO, LETHER IN" screeched another. Surely the whole forest would wake up with all this racket, thought Mrs. Dee. "I just want to know in which tree the Neons live?" asked Mrs. Dee. "Oh yes," hooted Mrs. Great-Horn as she flexed a claw, "They live in the biggest spruce. You know the very tall one?" Mrs. Dee gaped at Mrs. and Mr. Great-Horn. The Neons lived in the great spruce? Whenever she asked who lived in that big spruce the other birds said, "That's the tree where the wisest bird lives." Mr. Great-Horn slowly prinked a ruffled feather that had flared up in his angry screeches and screeched again with all his might, "GET OUT!" But this time, true to their unpredictable nature, it was both owls who screeched together at Mrs. Dee.

Early the next morning Mrs. Dee felt something cracking under her. "It's the eggs!" she exclaimed to Mr. Dee who nodded happily. "The babies are hatching! Oh the time has come! Yes! Yes!" she cried examining the little beaks that kept popping up every second. She inspected the pleading hatchlings and then flew off to find the chickadee's favorite food: seeds. At first Mrs. Dee found the work enjoyable but then she grew tired and she wanted to stop but the little pink birds kept pleading on, and on, and on.

The rest of the days Mr. and Mrs. Dee took turns guarding and feeding. But then one sunny bright day when Mrs. Dee thought nothing could go wrong Mr. Black-Ring yelled from above "Keep those hatchlings quiet. I need to sleep! Do you hear me?" Mrs. Dee was furious! How dare Mr. Black-Ring say that when he and his family made plenty of noise themselves? She flew up the tree and chirped haughtily, "Mr. and Mrs. Black-Ring don't you say that because you make just as much noise in the night. Maybe




even more!" "Humph," snorted Mrs. Black-Ring. "Seems to me there's too few raccoons and too many noisy birds around! Now let me sleep!"

After the Dees taught the chicks to fly, they all made the trip to Mr. and Mrs. Neon for some advice. The next morning Mrs. Dee flew off with the nestlings to Mr. and Mrs. Neon's spruce. "Look who's here," Mrs.

Neon chirped in a surprised voice when she saw the happy bunch of chickadee's coming distance toward her spruce. singsonged the children. Mrs. Dee explained the noise problem to Mrs. Neon, who listened sympathetically. "Ah...my suggestion is for you to switch places. Have the Black-Rings move down to the lowest branches and you move near the highest. That way sound can't carry through the tree." "Yes! Of course, what a fine solution." Mrs. Dee said.

Epilogue

At first when they heard the idea the Black-Rings said it was awful. Then day after day they started to change their minds. A week later the Dees and the Black-Rings switched places in the tree and they were all delighted. The Dee family stayed in their tree and after many struggles they befriended the Black-Rings. Soon, the Black-Rings enjoyed birds too. They said, "Oh aren't you delightful little things who make beautiful lullabies and songs." Each day the Black-Rings call the spruce "The Dee Tree." And soon every animal called that tree, "The Dee Tree." 

Renessa lives in Burlington, ON with her family.

Kids: Can you colour in the chickadee?



2nd Place: Smokey the Cat by Heidi Brouwer

Heidi Brouwer

Once upon a time, there lived a little girl named Rebecca. She lived with her sixteen sisters and five brothers. They lived in a thick woods with very tall trees. The family lived in an old tree that had been carved out.

Rebecca was the youngest and she loved to go on adventures with her pitch-black cat named Smokey. Smokey and Rebecca liked to sleep outside together when her parents allowed it. She was a friend to most of the animals, and could talk to them, so she wasn't scared. Her brothers, sisters and parents did not like animals and always made fun of Smokey, her cat.

One morning, Rebecca was playing with her two older siblings when they screamed and ran to the house. They had seen wolves. The wolves carried Rebecca to their den. "I want to go home!" Rebecca yelled.

"No! I need your help," said the oldest wolf, "I noticed that you can talk to animals, and I've been spying on you



Picture by Heidi Brouwer

to babysit for the first time in her life, kind of angry that she had to do it or get eaten. She decides to do it, but to look for a chance to escape. The wolf said, "We'll have you start doing the laundry. We want all our blankets and sheets washed, and all the old hay off our beds switched for new hay."

Rebecca said calmly, "But I'm only six years old. Get my older brothers and sisters to help."

and waiting for a good day to grab you."

"Why do you need me? You have sixty wolves in your pack already."


"I need you to clean up my den, and babysit the little wolves while we go hunting."

Rebecca listened to the wolf feeling kind of happy that she got

The wolf answered, "You'll have to do it yourself, because they cannot talk to animals."

Rebecca quickly started cleaning beds, all the while singing quietly, "A-l-i-n-d-a." The wolves didn't know, but this was a secret code. Soon, she was playing outside with the baby wolves, while the older ones were hunting. Then, she put the babies to bed and they all fell asleep.

Her secret buddy, Smokey, who had heard the code, came dashing out of the woods and said, "Follow me! I will bring you home!"

He led her through the longer, but safer way home where her parents met her with happy hugs. Now that Smokey had saved her, they all loved cats, and her mom bought twenty-one more — one to protect each of her brothers and sisters 

Heidi Brouwer is an 8 year old home-school student. She lives in Prinsburg, MN, and dreams about the day she will move to a farm with a dozen kitties of her own to play with.



Animals

Adventures in trapping

Dawna Beausoleil

If you've never had the privilege of catching a coon, you've missed out.

Hubby and I had a family of the cuties one fall and enjoyed their antics, whether they were scooting across the deck in wild games of tag or scrambling up the doorframe to bat the bugs around the lights. Later, their mama would sedately amble across the lawn, three little bundles rollicking behind her.

But late the next spring, we decided it was time to do some serious coon relocation before the gardens came on. All day, one of the now adolescents was snoozing in the wood shed. Soon she'd venture forth on her nightly excursions. Hubby was determined to intercept. He tipped a large cardboard box on its side along the path from the shed and placed a few tempting morsels inside. Then he planted a kitchen stool by the window, looking down on the scene. And waited and waited. Finally I was summoned in an exaggerated whisper: "He's in there!"



The rough rural garden raised up by old barn logs where the trapping took place.

At this point Hubby crept outside, sounding like an elephant as he tried to sneak across the crushed stones. He "snuck" around the corner and SLAM! in one mighty move he'd flipped the box right-side-up and clapped down the lid. Together we loaded the makeshift trap onto the back of our little Toyota Tacoma truck. A cover of heavy boards thwarted our prisoner's escape. We set out for the "wilderness" a few miles distant, wanting to get far enough away to discourage return but not too close to any other domiciles or gardens.

As we lumbered over the washboard roads, I glanced back to see a little paw wiggling its way through the cardboard flaps and smothering boards. "Not to worry," Hubby said. "She can't get out of there."

We settled on an old hunting camp as the ideal place to release our friend, and, talking soothingly, gently unloaded our first coon in a lush spruce grove. She didn't stick around to say thanks.

The upshot

We decided to invest in a proper live small animal trap. A \$100 later found us heading out of the little country hardware store, our purchase in tow.

Here Murphy's Law kicked in. We had no more coons. Or skunks. Or anything to ravage the now flourishing gardens. Even the resident bear didn't bother to drop by to sample the strawberries.

But even Murphy's Law gets its come-uppance. And as late summer put a rosy tinge on the tomatoes, we knew we had visitors.

The summer had been beastly hot. In fact, it was the first time we'd ever had a cantaloupe ripen on the vine way up here in the North. It was a prize cantaloupe, and Hubby watched it day after day, waiting to pick it at just the right

moment. Alas, it was ruined. He stormed into the house holding the partly-eaten melon – so much for a ribbon at the garden fair. Next, it was tomatoes. Ripe, red juicy tomatoes. He'd pick one off the vine, only to find someone had eaten the backside.

So out came the trap. First we baited it with ripe melons and tomatoes. But that was no temptation with a full garden. Next we tried cat food. That's what the book said to do. (You know those books written for city slickers trying to turn country bumpkins?)

That first night, Hubby hovered around the window looking over the garden. Nothing. Finally, around midnight, I heard a jubilant cry. "I've got one!" He shone the flashlight toward the trap. "I got a...a...a...Thomas." His voice dropped to a frustrated mumble. Thomas was the new neighbour's cat who was a fighter, we'd been warned. I'd been rather apprehensive about his possible visit to our kitties' domain. Now when the cage was opened, he bolted out of there and we never saw hide nor fur of him again. So went Try #1.

Try #2 and a late-night visitor

About an hour later, Hubby was still up and pacing. Then he exclaimed, "I got one! This time I really did!" We traded slippers for shoes and headed out the door. Big Daddy Coon was not a happy camper. Struggling between the two of us we got the monster to the truck. We daren't touch anything but the cage handle lest sharp teeth shorten our fingers!

And so 1:30 a.m. found us saying farewell to Daddy Coon at – you guessed it – the same old hunting camp. "Good luck," we called after him as he bogeyed into the forest. And our soft hearts really meant it.

But then came Try #3. After all, there could be another garden-eating coon out there. Fittingly, I was awakened at 3 a.m. by a soft whisper by the bed: "Are you awake?"

"I am now. What's wrong?"

"I can't sleep."

"Why not?"

"There's a skunk in the trap."

That got me sitting straight up. "I guess you'll have to try to release it, Dear." Maybe it wouldn't be able to lift its tail. Had the book said something about that?

I watched dutifully, but from the safety of the house, as Hubby tiptoed across the grass in exaggerated slow motion. He wasn't anxious for this task, and who could blame him?

"Go ahead," I whispered through the window. "You'll probably be okay."

He glared over his shoulder, grabbed a large piece of



cardboard and very gently placed it over the cage. Out of sight, out of mind? I don't think so, Dear. He gingerly approached the front of the cage where Mademoiselle Skunk was sitting right on top of the trap release.

I heard him speaking calmly, then pleading earnestly, trying to get her to move just enough for him to release the door. It became evident around that time that she hadn't read the book. She could and did lift her tail. My eyes began to water even in the house.

With the door finally ajar, Hubby didn't even wait for Mademoiselle to take her leave of the trap. Fortunately, she'd shown the decency to spray north while he'd headed south. And it was only a small warning this time.

By morning she was gone. Hubby removed the trap from the garden and hung it up for good. Later I caught him washing his hands in aftershave lotion. I wondered if he'd read about that in the book.

Dawna Beausoleil (dmbeausol@.yahoo.ca) lives and gardens with her husband in Englehart, Ontario



For help with live trapping and other wildlife control supplies and animal handling equipment, visit Wildlife Control Supplies Canada at www.wescanada.com.

Family pets

Words from Wild Horses

Kenny Warkentin

Remembering Xica and Zola

If you have ever seen a Cornish Rex cat, your first words probably were, "That is the ugliest thing I have ever seen," or "that looks like a rat!" Yet, if you were to spend time with a Rex, you probably would come away having fallen in love with the people-loving cat whose temperament is to always be with you.

When my wife and I got married, she too said those statements regarding my Cornish Rex cat named Xica (Sheeka). Paula was a dog person. She grew up with dogs as pets. Now for the idea for her to live with a cat was something which I thought would need to grow over time for her, but it happened rather quickly. You see, the temperament of a Cornish Rex is very similar to a dog. They love to be with you all the time, and with Xica it was no exception. So Paula's love for Xica grew. During the first two years of our marriage we were away a lot and knew that we needed a companion cat for Xica. So we acquired a Cornish Rex kitten, and we named her Zola.



She was actually Xica's great granddaughter. It was a great fit right from day one. They loved each other, and Paula fell madly in love with Zola.

Uncanny knowledge

At around the same time, Paula miscarried. It was a sad time in our home and Zola would often be found lying on top of Paula's abdomen, curled up in a ball, purring away. It was as if Zola knew the sadness and was there to comfort Paula

in ways that Paula needed. Here was this wee kitten who brought much comfort and joy to Paula in the midst of her grief. We would often sit back and watch Zola run around and play, and our hearts broke with laughter and tears. Zola was there with Paula when I was at work, constant companions. I would hear great stories of Zola's adventures, when I would come home. It comforted me to know that Paula was not alone.

Xica, on the other hand, would snuggle close to me, and would hardly leave my side. She was a breeding cat (was part of

a catteries breeding program), and she was a show cat. During her first pregnancy, she lost her litter due to a premature delivery. I remember getting the call at work saying she was in delivery and that one kitten had already died. I rushed home only to see she had lost two more. It was extremely sad and heart-breaking, and even as a cat, she mourned the loss of her kittens. She would walk around looking for her kittens, and would cry out day and night. This went on for a good week. I was thankful that she had other cats and kittens around her.

Deep affection

I ponder sometimes if she knew that we lost our baby. I wonder if she felt our grief and was able to comfort us in her own way, being reminded of her own loss of kittens. I remember when I completely broke at home, sobbing uncontrollably and she was there bumping her head on my head and purring. When I would talk with others about our cats and how we viewed them as family members, I would often see their eyebrows lift, and the comment "they are only cats" would come out of their mouth! I came to realize that not all people are pet lovers, and, until you had a real encounter with a Cornish Rex, you wouldn't really understand their

personalities.

Due to an acceleration of my allergies and my asthma, we had to place our cats into another home. It was an extremely hard decision and one that brought us much sadness, but we realized that this was a health issue, and we knew that the home the cats were going to was safe and that they would be loved. We miss them. We miss their affection, their personalities, and we will forever remember the crazy things they would do. My heart will always remember the ways that Zola and Xica comforted us in our mourning. How they sensed our loss and how they brought us fresh laughter. I truly believe that God used those two cats to help us heal, to bring us into a new place. For that, I am grateful to God, my loving Father, who knows all things, created all things and knew that we would need those two cats for a specific reason long before we could even comprehend the pain and sorrow that we would feel. ✂

Kenny Warkentin
(paintpent@mts.net) is
an avid blogger, thinker
and artist.



From Toddlers to Teens

by Denise Dykstra



Overcoming zoophobia

When our daughter Jamie turned two, she developed an intense fear of animals. We're not sure why – she never had a scary encounter with an animal – but we're certain she wasn't just attention seeking. She was genuinely, illogically afraid of any living creature.

Dealing with this fear wasn't a problem when Jamie was a toddler. It was a bit embarrassing at family gatherings, sure, but back then we could just scoop her up in our arms until the offending 10-inch beast was safely locked away in the closest closet. The problem began when Jamie started school.

We live a couple of blocks from our kids' school, so from the time they're in kindergarten they're able to walk there and back. This is extremely convenient – until you factor in fear. When your primary mode of transportation is your feet, you're sure to encounter some sort of animal along the way. And for Jamie that animal was accompanied by danger.

Jamie was so afraid of animals, she would panic and bolt whenever she realized a cat, dog, or even a squirrel was anywhere near her. She would run blindly – often towards traffic – and none of us could stop her. We realized quickly that something had to be done.

Bad experiences

Now, Ray and I are not animal people. Okay, I'm not an animal person. But neither

of us has a desire to have a furry friend in our house, nor have we had much luck when we have had a pet. When we first got married we adopted a dog – only to discover Ray is allergic to dogs.

When the dog was gone we got a cat – only to find him on the front lawn shortly after he became breakfast to a displaced coyote roaming the city streets. So getting a pet and forcing Jamie to get used to it wasn't an option for us. Nor was borrowing a pet. After our cat died we babysat a goldfish for friends and found it floating belly up minutes after they left our house. The last thing we wanted was to have to tell a pet mama that we'd lost, maimed, or killed her life-long companion and best friend while she was on holidays.

Thankfully, we have friends who have pets and who are very helpful. One in particular, Cheryl, taught us that children are able to overcome their overwhelming fear

of animals by way of gradual exposure. She set up weekly meetings with Jamie during which the two of them visited people with various types of pets. She introduced Jamie



to a guinea pig, rabbits, cats, and eventually dogs.

Gradual exposure

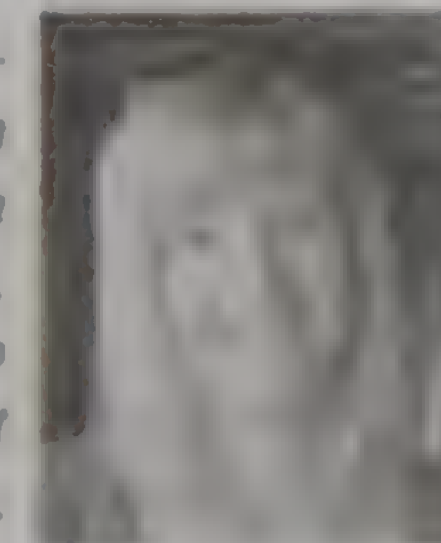
At first Cheryl just sat with Jamie in the same room as the animal as it was restrained. Then she had Jamie touch the pet and, once she was ready, hold it on her lap. Finally,

she encouraged Jamie to hug the pet and, if possible, take it for a walk. It only took a couple of months of low stress interactions for Jamie to be able to be in the same room as an animal without being afraid.

In addition to their weekly visits, Cheryl had Jamie write in a journal. Her assignment was to document how she felt around the pets she visited. As the amount of positive, successful experiences grew, Jamie was able to see that she had nothing to be afraid of. She was able to realize that each time she encountered an animal she walked away unscathed.

To this day, Ray and I are grateful to Cheryl for the time and effort she put into our child. And we're happy for Jamie that she no longer feels she has to avoid some of God's most lovable creatures. After all, pets are a gift from God. They're meant to be loved, not feared. And who knows, maybe someday our family will get one ... that is, if Jamie has her way. ✂

Denise Dykstra is a freelance writer who lives in Edmonton, Alberta, with her one husband, five kids, and (for the moment) zero pets. She can be reached at dykstras@telus.net.



Contemplation

How long a victim?

Cathy Smith

A random pile-up of conversations, events, articles, and books nudged me into thinking about this timely question.

It began with an online dialogue about gender justice in the church. I came across a powerful historical anecdote to buttress my egalitarian argument. My source (*Women, Authority & The Bible*, Alvera Mickelsen, ed.) described Eufame, a Scottish woman who delivered twins in the sixteenth century. Somehow it was discovered that she had ingested a pain-killing herb during her labour. Of course, this was against God's law. The Bible said women must suffer in childbirth. Eufame, suspected of being a witch for her unwillingness to rely solely on God, was burned at the stake for her transgression.

But I was discussing women in the church, today, in the 21st century. Those with whom I was disagreeing might hold to a different interpretation of Scripture, but they are undoubtedly respectful and kind to women. It seemed unfair and inflammatory of me to suggest they were somehow aligned with the extremism of witch-hunters. And, truthfully, I didn't want to cast myself in the role of a victim like Eufame, either. I didn't use the material I had sourced.

Accountable for the past?

Then on June 11, 2008 Prime Minister Stephen Harper apologized on behalf of Canada to the First Nations people who were harmed by their treatment in residential

schools. A Truth and Reconciliation Commission was established to inform Canadians about the injustices that occurred and to function as a catalyst towards improved relations. The first event was held in Winnipeg on June 15, 2010.

My husband was vocal in his frustration about



this dredging up of the past. His objection paralleled, to some degree, how I felt about the story of Eufame. Was it fair to hold one another accountable today for wrongs committed by past generations? The concept of a corporate responsibility for past injustices is one that he resists. It's futile to paste current cultural understandings to the past, he thinks. Revisionist salve. A political placebo that nurtures a "martyr complex" and prevents an individual or people from moving forward. He's not the only one who thinks that way. Mindelle Jacobs, whose column appeared in the July 13th *Sarnia Observer*, reported on a paper produced by the Institute on Governance which argues exactly the same viewpoint: "Aboriginals were historically mistreated but they have to move on, warns Graham. Seeing yourself as a victim is counterproductive, he says."

Beginning of healing

While getting my car serviced today, I read the July issue of *Maclean's*. Author Joseph Boyden, in "The Hurting," relates his highly personal and bleak investigation into high youth suicide rates. He speaks of unresolved hurt and lingering cultural post-traumatic stress among First Nations people that he traces, in part, to residential schools. If a national apology and round-table discussion can create an environment where healing can

begin, that deserves my support, I thought. It certainly fits within the compassionate framework of my Christian faith.

Christian Courier reported in its July 12th issue on the World Commission of Reformed Churches that met in Grand Rapids last month. The WCRC issued an apology on June 26th for the role churches have played in the abuse of indigenous peoples. Charles Honey, religion writer for *The Grand Rapids Press* who attended the event, was deeply moved: "The powwow and worship service at Ah-Nab-Awen Park offered a remarkable moment unlike any I have seen in this city. As I sang 'Amazing Grace' with the faithful gathered at the shining river, I felt the presence of the American Indians who once fished there, as well as the shared faith of those singing. There was hurt in the history, but healing in the hymn. And, perhaps, hope for a better way."

Unwilling historians

It struck me that the dilemma of How long a victim? has universal applicability. I remembered reading about the Holocaust and the belief that it is the responsibility of the next generation to hold the memories of the concentration camp survivors "in trust." The article appeared in the May 8th *Sarnia Observer*. Goldie Morgentaler, a University of Lethbridge professor, and daughter of Dr. Henry Morgentaler, was the speaker at a memorial event marking the 67th anniversary of the Warsaw Ghetto Uprising: "As time passes, it takes with it the personal memory of personal experience. The result is that we who have not lived through this ordeal must, however unwillingly, become its historians." She also pointed out that, not only is it increasingly difficult for successive generations to make sense of the Holocaust the further removed they are from its historical context, but, as the Holocaust becomes fodder for entertainment in movies like *Inglourious Basterds*, it also becomes increasingly difficult for the non-historian to distinguish between fact and fiction. She spells out the duty of the next generation: "To be a child of survivors is to have congress with ghosts – to be overwhelmed with a sense of responsibility – an obligation to never let the dead be forgotten (and) to defend their honour, their names, their humanity (and) their valour."

The burden of carrying that past is the subject of Anne Michaels' grimly lyrical book, *Fugitive Pieces*, nominated for the Scotiabank Giller Book Award last year. The novel explores, in elegantly lean and muscled prose, the lives of two men impacted by the Holocaust. Jakob, a child who witnesses the murder of his parents by the Nazis but manages a traumatic escape, is tormented the rest of his life by the fact that he doesn't know what happened to his sister, Bella. His relentless research unearths Holocaust data that haunts him even further. He lives his life in the shadows, trapped in an emotional prison. Ben, representing the next generation, is the son of Holocaust survivors. His parents' horrific experience brands him invisibly, a perplexed and wounded carrier of the uncompromising weight of their scarred history.



Two roads to healing

Interestingly, the redemption the men are finally granted stems from two different sources. Jakob is released

from his living nightmare when he shares his tortured memories with someone who truly listens and empathizes: "She has heard everything – her heart an ear, her skin an ear. Michaela is crying for Bella." Saved by the loving Michaela, who validates his agony and helps him carry his burdensome past, Jakob even achieves the nobility and grace to do the same for others. Ben marvels at his empathy: "You listened, not like a priest who listens for sin, but like a sinner, who listens for his own redemption. What a gift you had for making one feel clear, for making one feel – clean. As if talk could actually heal." Ben, on the other hand, plummets into a confused grief as his marriage crumbles. His salvation begins when he recognizes, for the first time, that he has his own life to live. He sets aside his parents' sorrow to acknowledge his own: "In my hotel room the night before I leave Greece, I know the elation of ordinary sorrow. At least my unhappiness is my own."

Michaels' book is masterful. She does not choose one approach over the other, but affirms both. Jakob's healing comes from telling and being heard. Ben's healing comes from jettisoning victimhood and taking up the challenge of saving his own marriage.

A third way

I offer up a third way to deal with a hurtful past. It won't make the front page of my local paper. That's because it's God's way. Too miraculous for some to believe. Not verifiable by accepted journalistic praxis. Miroslav Volf, Professor of Systematic Theology at Yale, an authentic voice, having experienced interrogation himself at the hands of communist Yugoslavian jailers, addresses this third way in a compelling talk he gave at the Crystal Cathedral (<http://www.youtube.com/watch?v=Ymm16rYjt1o>). Volf says what we really long for is a new past, and God can give us that. "The God who makes all things new offers us an entirely new identity. He wipes out our past. He puts our sins behind his back where even he can't see them."

There's a catch, though. We might like God to erase our sins and our painful past, but God offers the same deal to our enemies. He stands ready to forgive and forget the sins of those who have sinned against us, too. That's the singular and sublime twist in his divine redemption story: mercy trumps justice for all who trust in Jesus, the Saviour "who on the cross a Victim for the world's salvation bled." And the afterword? God calls us to forgive also those who trespass against us. And if we fail? There is forgiveness for that, too.

Like a magician, the Alpha and Omega is poised to snap his fingers and make our past disappear. Like a servant, he holds out the spotless robe of his Son to clothe our present. Like a valet, he hurries ahead of us to prepare our future rooms in the mansion reserved for children and heirs. Paul says, "Where the Spirit of the Lord is, there is freedom" (2 Cor. 3:17). In those moments when the Spirit empowers us to glimpse ourselves in a mirror undistorted by sin and evil, unmarred by victimization or victimizing, our unveiled faces reflect the Lord's glory. We are free to recognize Jesus in ourselves and others. As God-images we walk and talk and live a hope beyond time. We Christians are, ourselves, medicinal to the world.

Amen, I answer myself. Let me live so.

Cathy Smith (cathysmith001@hotmail.com) is a retired teacher living in Wyoming, Ontario. Visit her blog, *Peripheral Vision*, at <http://cathysmith001.wordpress.com/> for further reflections on the Christian life, short stories, gardening articles and much more.



Animals

Co-owning the Earth

Bert Hielema

Do animals have rights?

"But ask the animals, and they will teach you; or the birds of the air and they will tell you;

or ask the plants of the earth, and they will instruct you...

In his hands is the life of every living thing and the breath of every human being."

(Job 12:7-10)

One of my dear friends loaned me two books on animal rights: *Do Animals have Rights*, by Alison Hills, an easy read which gave a measured approach, and *The Case for Animal Rights*, by Tom Regan, a hard slog and much more radical. In it he refutes the still current view that the animals we eat, hunt, and experiment on are, in the words of Rene Descartes, "thoughtless brutes." His opinion is that animals are sophisticated mental creatures who have beliefs and desires, memories and expectations, who feel pleasure and pain and experience emotions, and like us, animals have a basic moral right to be treated in ways that show respect for their independent value.

Is he right?

Years ago, while on my way to Bancroft for business, I noticed a freshly killed bird

on the side on the road and its partner standing next to it as in mourning.

We all know that chickens are kept in cages and cows in confined conditions, not unlike people in faraway countries, packed in favelas, in shantytowns, and other make-shift slums. A few months ago, a fire in Dhaka, Bangladesh's capital, killed hundreds of people because they could not escape their packed places. We condemn it where it concerns people. Should we also agitate against the same situations for animals?

Our power over animals

There is a curious passage in Genesis 2, where God named the first couple Adam and Eve. Later that same human pair were given the right to name animals. It seems to me that this signifies that we have a certain power over animals, which is plain in later biblical episodes.

At first, in the Garden of Eden, Adam and Eve apparently were vegetarians, eating only from the plants and trees. Later, with Noah, this changed. Abraham provided (Genesis 18:7) the Lord with meat from a calf, tender and good. The same happened when the Prodigal Son re-appeared. Jesus ate fish. Also the Bible is full of animals

being slaughtered for ceremonial purposes.

Can our mass-production of animals continue? The ongoing disasters in the Gulf of Mexico and the production of Tar-Sand oil are real signs that easy energy has been used up and that EROI of Energy Returned On Investment becomes ever smaller. The result of all this is that the fuel price creeps up, and air-and water pollution is growing by leaps and bounds, heralding hard times ahead. Just as the days of heat at the movement of a hand or cool at a computer command are coming to an end, so the days of the raising chickens in cages and cows in crowded quarters will soon become impossible as the oil-clock stands a few seconds before mid-point, meaning that the days of using ten energy calories to produce one food calorie will soon be over. As an aware Christian I believe that we should welcome the days when chickens revert back to their natural pecking order and contended cows roam the vast expanse of prairies where they belong.

People first

But back to my original question: Do animals have rights? Yes, they do. Do chickens and other incarcerated animals have rights? Yes, they do. Just as the people

in Bangladesh and elsewhere have the right to be housed decently, and live comfortably, so, if my Bible is true, animals, too, have the right to exercise their freedom of movement. Job's words thousands of years ago are still relevant today. What we have lost is the wisdom animals can teach us. We no longer have the ability to understand what the birds are trying to tell us. We no longer know how plants can enlighten us. We are paying lip service to the knowledge that in God's hands are the life of every living being – animal, birds, plants – and the breath of every human being. It is exactly our ignorance of "the wider world out there" that has led to the mechanization of animal production.

However, our first duty is to see that people everywhere in the world live in humane conditions, as God has named them and they are made in his image. As long as this is not the case, we cannot demand that animals have priority over humans.



Bert Hielema (bert@hielem.ca) uses solar power to mow his grass – trying not to cut too soon the many different wild flowers.

From the 11th Province

Marian Van Til

Genesis says that God created the animals and brought them to Adam for naming. (How I would love to have seen that!) Though Adam "ruled" them, the animals were his companions – of course not in the way that Eve was created to be. Still, they were *good* companions, as all things (and functions and relationships) God created were good, very good.

I love animals, particularly cats. My book *Confessions of a Catholic* tells the story of what I jokingly call my "addiction." But recently I've run into true cat addicts whose lives have become skewed because they've allowed their animals to usurp a place God did not intend.

One of our six cats, Hedwig – a shy, gentle creature we've had for only a year – has bone cancer. For weeks she has been doing well on alternative treatments. We know that that is not likely to last indefinitely and that we will eventually lose her, just as we have been forced to say early, painful goodbyes to five other wonderful cats over the years.

The loss of even one much-cared-for animal companion causes sorrow, no doubt about it. But it must be kept in perspective. Losing an animal is not losing a spouse, parent, sibling or friend. Recently, on a feline cancer Internet list, I've encountered an alarming number of people who act as if there's little difference between cats and human beings who bear God's image. They say their cats are their soul mates. They even

'In wisdom you made them all'

believe that their dearly departed animals, having "crossed the Bridge," are in a "better place" that they themselves will one day also visit.

There's no shame in grieving a loved pet. They are (were) the living, breathing handiwork of God. He delights in them and wants us to do the same. But I want to pointedly ask these people (mostly young women), "How will you ever cope when you experience *human* tragedy and death?" If the death of a loved animal paralyzes them (paralysis it is, based on their own embarrassingly detailed descriptions), how will human death not cause their emotional disintegration? On the other hand, it may have less effect. They admit they relate better to their cats than to human loved ones.

Worshipping creatures, not the Creator

How does a society come to the point that animals are afforded that stature in people's lives? In Romans Paul gives a hint: when we shunt God from his rightful place as LORD of our lives and all he has made, we begin to worship his creatures rather than the Creator. *Worship*. These people would feel at home in ancient Egypt with its feline goddesses.

Meanwhile, some other people treat animals as so much refuse. Cats are especially susceptible to such torment. That being so, every spring thousands are left homeless. Six weeks ago we added one of those to

our feline family. The newcomer, Doughal (named in honor of my husband's Irish heritage), is a half-grown, lavishly affectionate goofball of a cat who instantly developed the mistaken notion that he owns the place, not to mention that he should rule his five older feline housemates. He's a joy, as are they all.

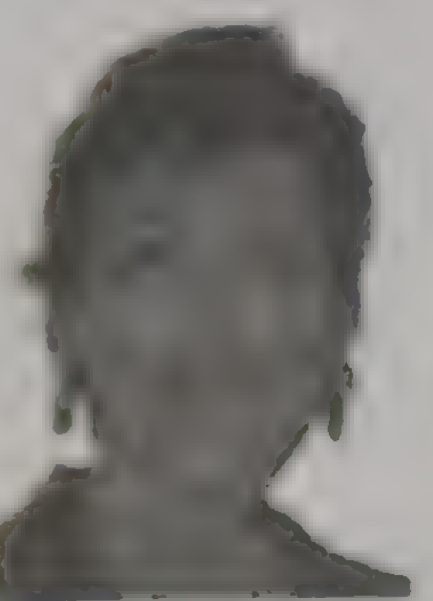
As I write, just *outside* my window a black version of the gray squirrel species munches on birdseed that has fallen from the feeder. A cardinal pair on the feeder keeps the supply coming. Suddenly, the rare albino squirrel that lives somewhere in the neighborhood appears and begins hoovering seeds from the grass not 10 feet from its black counterpart. The cardinals leave; a housefinch and tufted titmouse take over the feeder. They appear ill at ease together and soon disappear too, replaced by various sparrows. The animals outside keeps the animals inside entertained, and they all do *my* heart good. How barren the world would be had God in his wisdom not created animals!

He makes springs pour water into the ravines . . . they give water to all the beasts of the field; the wild donkeys quench their thirst. The birds of the air nest by the waters; they sing among the branches. He makes grass grow for the cattle . . . The high mountains belong to the wild goats; the crags are a refuge for the coneys . . . The lions roar for their prey and seek their food from God. How many are your works, O Lord! In wisdom you made them all; the earth is full of



your creatures . . . There is the sea, vast and spacious, teeming with creatures beyond number . . . there the ships go to and fro, and the leviathan, which you formed to frolic there. These all look to you to give them their food at the proper time . . . May the glory of the Lord endure forever; may the Lord rejoice in his works. I will sing to the Lord all my life; I will sing praise to my God as long as I live (from Psalm 104).

Marian Van Til is a former C.C. editor who lives in Youngstown, NY, with her husband and five cats. Her wrote a book about life with cats, *Confessions of a Catholic* For a signed copy see < www.WordPowerPublishing.com > or write Marian at mvantil@roadrunner.com, or call 716-745-7073.



It's a dog's life – only better

Curt Gesch

Chester is all mutt. He has some Newfoundland in him, some collie or border collie, maybe even a little golden retriever.

Takoda is a purebred Belgian Shepherd Tervuren. We have all sorts of official papers including his parent's lineage going back several generations. I can follow Takoda's ancestry back further than my own!

We picked up Chester at a shelter. We were present at Takoda's birth and visited him often during his first few weeks at the breeder. We got Chester at six months. We took Takoda home with us at the tender age of eight weeks.

Chester was neglected, perhaps abused, as a puppy. At first he wouldn't leave the yard to take a walk on the farm with us. Takoda was never left alone for his first few months of life. Takoda's whole life has been in the secure comfort of a safe home with constant care and attention.

We'll let our two ten-year-old dogs tell their own stories from here on.

When I, Chester, got to the farm I was quite confused. I had left a big fenced yard with twenty-four other dogs running around. Now I was all alone. Before I had limits to everything; now there seemed to be none. I did the best I could: I followed ("he calls it velcro-ing") Dad everywhere. Leaving the yard was hard because it at least had some borders, giving me some continuity and security.

As for me, Takoda, I wasn't overly impressed with getting separated from my eight siblings, and I showed my displeasure by promptly vomiting all over the back of the car when my new family came to pick me up. Kinda freaked out my new human companions, but it didn't change the fact that a new chapter in my life was starting.

Orthodox Chester



Chester: A car drove into the yard and I barked my great big howling bark. I didn't get in trouble. Dad seemed happy with the noise. He told the visitors that "Chester was a real good farm dog, barking to tell us when something was happening." I went and hid in my doghouse.

I'm not a barker, something my human companions (I hate calling them my owners) are quite proud of mentioning this to others.

However I am extremely good at gaining attention by other means such as constantly having to be in physical contact with one of the humans. And if they still don't focus on me, I am very persistent, using my nose to shove, bump and weasel my way to ensure I have their attention. However when it does come to strangers or anyone trying to enter our gated city yard, I do a great impression of a killer junkyard dog complete with charging the fence, hackles raised and mad barking. Granted, as soon as the gate is opened, I once again become the happy, smiling, tail-wagger I'm known for.

Oh, and about my name. The lady at the kennel named me Chester. Dad decided to keep the name, but decided it needed some theological basis, so I got an "official name" – G.K. Chesterton. He said I was an "orthodox" dog. Later, he put up a sign with my name on it: CHESTER W.D. The W.D. means "Wonder Dog." Not too bad, I thought.

Friend to all



Takoda: As a pure-bred I'm obligated to have an official and regal sounding name which is Maximum Beaucoup de Vie. This is French for "full of life." To have me registered as a pure-bred my human friends had to jump through hoops (for once it's them and not me!) to ensure I had a classy name befitting the Canadian Kennel Club. We all thought that this was full of something alright, so my friends came up with a better call name for me – Takoda. Not only do I like the sound of Takoda, but it's also from the Native American Sioux language, meaning, "a friend to all."

I don't have too much work to do around here. I eventually learned to go for walks, but was a failure when it came to retrieving. I'd bring the dummy back to the Dummy a few times, but didn't see why I should do that very often. I'd rather sit and get petted.

I wasn't as smart as Chester, never really catching onto the idea that the game of fetch was lacking in any real substance or meaning. Even now, ten years later I still run after the stupid, rubber toy the humans throw and then faithfully return it back to them. Mind you, if it still amuses them then, hey – why not! I consider it all part of my job.

The lady at the shelter said I had golden retriever in me, but the first time I fell into the river I had to be rescued and haven't been swimming since. So Dad didn't get a

Getting Unstuck

Arlene Van Hove

"If we get the animal's emotions right, we will have fewer problem behaviors."

Temple Grandin

No matter, what people say, I want to believe human beings are continuing to evolve. Especially, in terms of how we treat animals. But my bubble burst once again as I watched a recent television program called *Death on a Factory Farm*. The farmer on trial was obviously cruel to his pigs. How else could we describe the scene of a sow squirming and screeching while hanging on a hook of a forklift until she died? Yet, he was not convicted of the crime.

In days of old

I understand animals are a "commodity" for certain farmers. My own father ran a chicken hatchery in Holland. Every time, a new batch of chicks were hatched he would check the male vs. female ratio. If the batch had too many of a certain gender, he would do away with the unwanted chicks by putting them in a sack, dropping it in a big bucket of water and placing a stone on top to keep the sack with chicks from floating to the surface. To this day, I remember the frantic chirping of the chicks and the eventual stoic silence as they drowned.

Two generations later

Skip to the 21st century when my spouse took our granddaughter, age 3, fishing one afternoon. They caught a nice trout, which he planned to fry for supper. As the defenseless and now dead fish was lying on the picnic table outside, waiting its turn in the frying pan, I saw our granddaughter staring wistfully out over the lake. I hunkered down beside her and said, "Is something wrong?" She hesitated, then asked in a strained voice, "What if this fish was a mommy fish and the baby fish is looking for her right now?"

The animal whisperer

Which brings me to Temple Grandin, author of the bestseller, *Animals Make*

An influential animal whisperer

Us Human: Creating the Best Life for Animals. She asks the question, "What does an animal need to have a good life?" She doesn't mean only physically but also emotionally. At the beginning of the book, Grandin quotes the British government's Brambell Report of the 1960s on intensive animal production (which means very big farms raising large number of animals for slaughter or egg production in very small spaces compared to traditional farms). As a result, the Brambell committee listed five freedoms animals should have. The first three are about their physical welfare, the last two are about their mental welfare: freedom from hunger and thirst, freedom from discomfort, freedom from pain, injury, or disease, freedom to express normal behaviours and freedom from fear and distress.

For some time now, Grandin, who has a doctorate in animal science and is a professor at Colorado State University, has used her keen insight into animal communication and behaviour to identify through scientific research their unique emotional needs. At the core of her work is the firm belief that all animals, from dairy cows to lab animals to pets, are entitled to "a decent life." She has also written *Animals in Translation: Using the Mysteries of Autism to decode Animal Behavior*, drawing on her experience as a person with autism and her research on the connection between animals and the autistic brain. Her sage advice on how to best provide for animals is shared with farmers, ranchers and pet guardians alike. More recently, Grandin was named one of *Time* magazine's 100 most influential people of 2010. Needless to say, she has restored my belief in human beings continuing to evolve. We just may become more human by providing humane care to creatures long ago considered "good" by our Creator.

Arlene Van Hove (arlene@shaw.ca) is a therapist and a member of the Fleetwood CRC



hunter. Besides, I'm scared shitless of guns and thunder and loud noises.

My job

I share Chester's fear and loathing of all noises loud and startling. We've often wondered what it is with humans and the need for such sensory overload. Our conclusion is that it must help them feel powerful or something.

I did learn to appear fierce, however. Mostly it was my bark. I barked at the coyotes. I barked at the deer. I barked at the moose. I barked at the bears. I barked at the neighbour who stopped his car at midnight in

front of the house to talk on his cellphone (I sometimes barked as long as he talked – up to a half-hour).

The barking and the hackle-raising and the running towards the intruder worked most of the time. Eventually, I had marked off an invisible border with about a 100-metre radius: that was my territory. The deer could occasionally sneak by when I slept in the backyard at night, and so could the moose, but the shrubs no longer got destroyed by the animals. The black bear that grazed in our fields stayed about the same

Continued on page 16

Classifieds

Patchwork Words

Melissa Kuipers

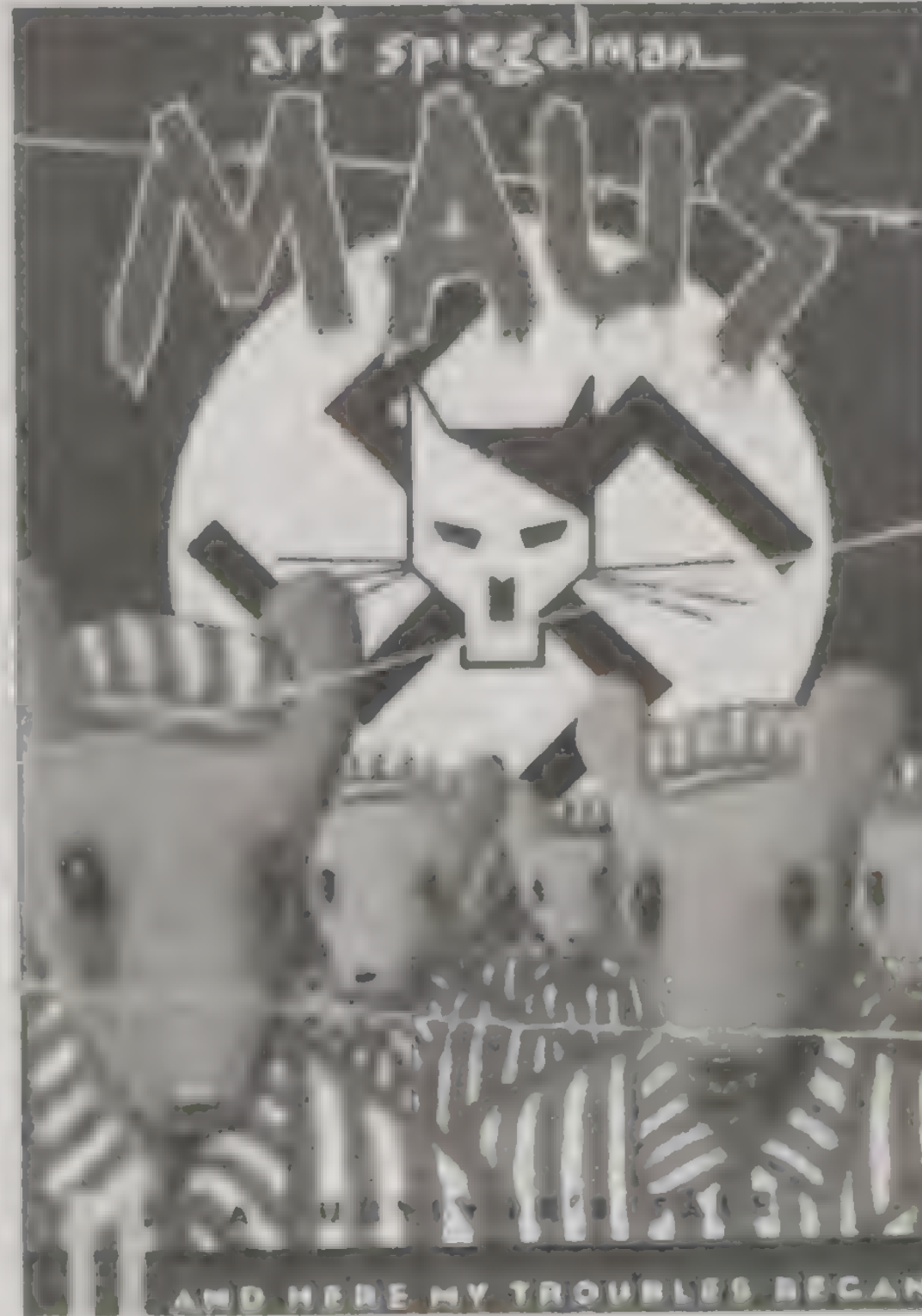
Animals in Holocaust fiction?

Yann Martel, author of the best-seller *Life of Pi*, points out in his most recent novel, *Beatrice and Virgil*, that while much non-fiction has been written about the Holocaust, little fiction has been dedicated to the body of Holocaust literature. It begs readers to ask two questions: first, can an historical event as horrific and devastating as the Holocaust be represented through fiction? Furthermore, when the protagonist, a writer named Henry, develops a friendship with a lonely, script-writing taxidermist, Henry's thoughts lead to the second question: can animals be used effectively and sensitively as characters in Holocaust literature?

Many would say yes, based on the success of the graphic novel *Maus: A Survivor's Tale* by Art Spiegelman. *Maus* uses cartoons of animals as a vehicle of recording Spiegelman's father's account as a Holocaust survivor. The story draws races and nationalities into different animal groups, subverting the Nazi term "Juden Raus" in depicting Jews as mice, Germans as cats, Poles as pigs, Americans as dogs. Through his use of animals, he draws on a number of ideas: cat and mouse games, the Nazi intention to exterminate the Jewish people, national and racial stereotypes and the characteristics people have attributed to the animals he uses. This seemingly crude simplification has proven quite effective as the book has been awarded the Pulitzer Prize Special Award and has been used in a number of high school and university curricula (including mine). Somehow this categorization

of races through the faces of animals with human bodies creates poignant symbols and allegories which effectively create empathy and allow readers to identify with the characters.

However, though difficult to categorize, Spiegelman's book of anthropomorphized animals generally falls into the genre of memoir. Martel's approach of creating fictional animals as symbols for Holocaust survivors is another feat altogether. *Beatrice and Virgil's* protagonist Henry is an author who, much like Martel, has written a successful novel in which animals feature as some of the dominant characters. Through Henry's responses to letters from readers, Martel sheds light on the benefits of using animals as characters, a benefit which is later realized in the characters which name the book. Henry reasons, "Speaking before his tribe, naked, he was only human and therefore possibly – likely – surely – a liar. But dressed in furs and feathers, he became a shaman and spoke a greater truth. We are cynical about our own species, but less so about animals, especially wild ones. We might not shelter them from habitat



destruction, but we do tend to shelter them from excessive irony."

Creating a distance

By featuring a donkey and a howler monkey, unlikely friends but two species which share a history of negative stereotypes, Martel creates two creatures which have faced torture and suffering in an event so terrible they struggle to decide what to call it and finally settle on "the horrors."

Early in the story, Henry explains the effects of using animals as characters: "If I tell a story about a dentist from Bavaria or Saskatchewan, I have to deal with readers' notions about dentists and people from Bavaria or Saskatchewan, those preconceptions and stereotypes that lock people and stories into small boxes. But if it's a rhinoceros from Bavaria or Saskatchewan who is the dentist, then it's an entirely different matter. The reader pays closer attention, because he or she has no preconceptions about rhinoceros dentists – from Bavaria or anywhere else. The reader's disbelief begins to lift, like a stage curtain. Now the story can unfold more easily. There's nothing like the unimaginable to make people believe."

Because of the creative licence we permit an author who chooses to feature four-legged creatures, we are able to put aside our own differences from the characters and focus on empathizing with the experiences of pleasure or pain. When we approach a book knowing how vastly different we are from the characters, we are able to forget about race, gender, culture, age, occupation and other demographics which separate us from human characters.

Holocaust literature is a topic which has been treated with great reverence, as it should be. This kind of sensitivity needs to be taken with any subject of this kind. However, fiction is an important genre in which to explore the implications of these events. Especially as time takes us further and further away from the effects of WWII, and fewer survivors remain to carry on their accounts, an event of this magnitude must be maintained in our memories, and fiction is an essential means of keeping the Holocaust in our collective sub-consciousness.

Melissa Kuipers (mckuip@gmail.com) lives in St. Catharines and teaches English at a Christian high school. She co-leads a club called The Justice League which raises awareness and funds for social justice issues.



It's a dog's life ...continued from p. 15

distance away, except one time when he deposited some manure in the front yard and destroyed the suet feeder.

Normally, when Dad would say to Chester, "There's the bear!" I would bark, run out and chase the bear to the edge of the field. The bear would stop; I would stop. We both had a boundary, I guess.

Besides barking I have another job: running. I love running on the gravel road trying to keep up with Dad's car. I can go at about 40 km/hour for quite a long stretch. I love to go flat out. Sometimes my tongue gets a little sore from all the bouncing around, but it is worth it.

Rules to keep

When Dad goes to the dairy farm, I usually get there just at the time he's ready to return. I don't run so fast on the way back. When he goes up the hill about two kilometers away to visit Steffen, I get there quite a bit later than the car, but I have a good time sniffing noses and butts with Max, the husky who is tied up

Sometimes I wander around that farm for an hour while the men drink coffee and look at chickens and cows, fences and fennel. Steffen's farm has about fifty trees in the big yard, so I have lots of places to pee. Which brings me to one of my rules: "Don't pee on the trees in Steffen's yard." The other neighbours don't mind, but Steffen does.

I do occasionally get into trouble. Last year I discovered how much fun it was to catch baby chicks that squeezed through the chicken wire and carry them around in my mouth. I'm afraid I gobbled a few of them to death and got yelled at pretty much. I don't know why it's so bad. And why can't chicks take a little saliva? OK, a lot of saliva.

End of the road?

I hate to admit it, but I am getting old. This year I had a growth on my lip and the vet thought it might be cancerous. That was only the second time I ever went to a vet. I was pretty scared. The day before my scheduled surgery, the

growth fell off, so I don't have to go there again, I hope. The vet told Dad that I'm in excellent health, but that I have a little arthritis in my wrists. I've been noticing that, too, but it doesn't stop me from running. After all, when one has a calling, he's got to fulfill it.

That's about it. I'm winding down, but not too fast. Dad is 61 and I'm 10. Both of us work more in fits and starts with long rests in between. But it's nice not to have to be uncertain about things anymore, like when I was a puppy in that shelter. I may be somewhat socially retarded, but I know lots of dogs and people who are aggressive and I'd rather be what I am.

A life with few rules, no competition, and lots of time spent with Dad: it could be a lot worse than a dog's life. I love my life and I can't be happier with the human friends that I have. They take care of everything I need and I in turn give them the unconditional love that never fails to bring a smile to their face, nor mine.

Complementary roles

It always amazes me how absolutely different we dogs and humans are, and, yet, how easy it is for us to get along and, in fact, how important we are to helping fulfill each other's lives. Rather than our differences creating some sort of boundary that separates us into "them" versus "us," these essential differences have instead created a neutral ground for us to meet and share. Okay, I'll admit, you humans are smarter, and, yeah, I guess you humans have a few more things going for you, but that doesn't necessarily mean you're always the wiser. Wisdom and understanding are to be searched out and examples can be found throughout the creation.

As dogs we also have been given a place and purpose in this world. If that means providing humans with examples of what unconditional love or loyalty is – then, great! Maybe we teach you about stewardship and caring for others or the world in general. I don't really know since, as a dog,

I don't tend to worry about such things. I do know that Chester and I, despite our own differences in lifestyle and upbringing, have seen the human ability to care and provide for others. I like to think that we help humans to keep these traits practiced and in constant use. I like to think that through responsible ownership (I prefer to call it stewardship) you as humans further this example of care, love and responsibility to other humans as they see you interact with your pets. I think this relationship we have with humans didn't evolve simply by luck or without reason. Chester, who's a bit more theologically inclined than I am, says that not unlike the sparrow (Psalm 84:3) we, too, have a place in this world and a role to play. I prefer to roll and play, but I won't complain!

Curt Giesch is a retired teacher who has a root cellar, a garden chalet, and a really old house in Quick, B.C.



Travel /ForSale /Jobs

Thank you	Anniversaries	Obituaries
<p>We want to thank everyone who sent best wishes, cards or gifts for our 50th Wedding Anniversary. We had a wonderful day.</p> <p>Gerald & Nelly Korten 205 Fairview Ave N, Dunnville ON N1A 1M4</p>	<p>1960 July 30 2010 50th Wedding Anniversary</p> <p>MARTIN AND JANE VANDER VEEN</p> <p>You are warmly and cordially invited by the children of Martin and Jane Vander Veen to participate in the joyous celebration of their parents 50th Wedding Anniversary.</p> <p>Sat. July 31, 2010 from 2 - 4 p.m. at Calvary Gospel Church, 4129 Hixon Street Beamsville Ontario L0R 1B7 Best wishes only. Donations may be made to Christ Salvage Mission or Rural Life Missions</p>	<p>KLAAS SIEBRING</p> <p>born in Stadskanaal, the Netherlands, January 11, 1920, a resident of Mill Bay for 52 years, passed away peacefully into the presence of his Lord and Saviour, on May 12, 2010 in Aldergrove, B.C.</p> <p>Dear husband of 59 years to Annie Huisman Siebring Dear father, Opa and great Opa to: Joy and Clayton (Wierenga), <i>Neerlandia AB</i> Amanda and Jason (Nathan, Nicole) Julian and Stephanie, Caleb and Heidi (Rebecca, Seth) Joseph, Greta, Faith, Cherish, Jeddiah Harmina and Tony (Jansen), <i>Surrey B.C.</i> Sharlene and Brian (Jessica, Kaitlyn, Zachary, Christopher) Anthony and Jenn (Hailey), Joel, Lindsay and Adrian, Zachary and Heather, Jonathan and Courtney, Ashley and Erik, Justin, Benjamin Jenny and Dennis (deGroot), <i>Langley B.C.</i> Rueben and Asia (Lowell), Joshua, Asher, Gabriel Grace and Andrew (Bruinsma), <i>Aldergrove B.C.</i> Clayton, Tianga, Janae Liz and Tim (Tolkamp), <i>Langley B.C.</i> Aaron, Dineke, Eli Elna, <i>Halifax, N.S.</i> Anita and Calvin (Struyk), <i>Terrace B.C.</i> Tyler, Nathan, Eryn, Jonas Albert and Ruth (Jager), <i>Lynden Wash.</i> Breanna, Leslie, Alexa Kathleen and Mike (Ewald), <i>Grand Cache AB</i> Nicholas, Daynika, Cheyenne, Cameron, Carlene Angela and Ed (VanWoerden), <i>Abbotsford B.C.</i> Jeremy, Sarah, David, Leah, Maria, Adrian Heidi, <i>Terrace B.C.</i></p> <p>Also lovingly remembered by youngest sister Janna in the Netherlands and many nieces and nephews.</p> <p>Correspondence: 26020A 24th Ave, Aldergrove BC V4W 2L3 Psalm 90</p>

The 65th Anniversary Commemoration of the end of World War II and the Japanese occupation of the former Netherlands East-Indies (Now Indonesia)

The August 15, 1945 Foundation - Southern Ontario Branch, is organizing its 65th Anniversary Commemoration to honour those who have lost their lives during World War II in the Far East and in particular the victims of the Japanese occupation and the ensuing 'Bersiap Period', i.e. the Indonesian struggle for independence from Dutch rule of the former Netherlands East-Indies. The Commemoration will be held on Saturday, August 14, 2010 at the St John's Hall, 2185 Stavebank Road in Mississauga. The doors will open at 10 AM and the event will start at 11.00 AM.

Unlike VE-Day in Europe, there were no victorious liberators marching through the cities of the Dutch East-Indies. The end of World War II was distributed through flyers and announced by radio and the Japanese POW Camp Commanders. After the atom bombs fell on Nagasaki and Hiroshima, the Japanese Forces surrendered, and on August 15, 1945, World War II was finally officially over. The official signing of the declaration of unconditional surrender took place on board of the battleship USS Missouri in the Bay of Tokyo on September 2, 1945.

This year's 65th Commemoration will also be a celebration for all the survivors of the war, the 'Oorlogsgetroffenen WO 2', together with members of the Foundation, guests and representatives of Dutch-Canadian veterans' organizations. After the commemoration ceremony, an Indonesian 'rijsttafel' buffet lunch will be served, followed by musical performances, which will reflect the past of the members' history and the culture of Indonesia. Anyone interested can join this organization. Activities of the August 15, 1945 Foundation depend entirely on voluntary contributions and include besides the Annual Commemoration, three other social 'kumpulan' events yearly.

For further information and/or ticket reservations please contact:
Wil Moens - Tel: 905 569 7430 -
E-mail: wbermelot@sympatico.ca

Vacation

Holiday accomodation in Holland
with vehicle rentals, tours.
www.chestnutlane.nl



Lost - a couple of emails
Due to technical problems, I recently lost two months worth of emails preceeding July 3. A couple of emails were not dealt with immediately because we were finishing set-up of the July 12 issue. If you did not get a reply from me the email could have been lost. If an ad was not included because of this, I am very sorry.

- Rose

Georgian Bay/Honey Harbour, located 90 min. north of Toronto

A Family Vacation

At Hall's Cottages We Offer:

- Newly renovated, clean two & three bedroom cottages
- All units are air conditioned
- Safe sandy beach with instant access to Georgian bay
- A park that is great for families and a children's play area close by
- Lund Fishing Boat rentals
- Free use of canoes and paddleboats
- Satellite TV • Propane BBQ at each cottage
- Discounts available for off season
- Check out our specials on the web site

(705) 756-2462 1-877-425-5726
www.hallscottages.com
email: info@hallscottages.com



★ **40 YEARS OF SERVICE** ★

Your funds will be invested in Christian Reformed Church and Christian school building projects in Canada.

New rates to September 30, 2010
We pay 2.75% on CRC deposits.
Earn approx. 3.0% on RRSP/RRIF/TFSA

Write: Christian Reformed Extension Fund
45 Harriet St, Toronto ON M4L 2G1
Email: harry@crceextensionfund.org
Call: 416-461-1207 **Fax:** 416-465-6367



...serving Christian Reformed churches and Christian schools since 1970"

valentine
A Division of Merit Vacations

TORONTO-AMSTERDAM

Air Transat last minute seat sale from \$249.00 return
Arke flights starting July 1 from \$399.00 return
Taxes and fees extra, limited space.
Car rental 1 week from 270.00 Cad,
airport or Hoofddorp pick up. *Taxes extra.*

Mississauga 905-890-5333 or 1-800-268-6144
London 519-472-2700 or 1-800-265-1141
TICO Registration #4499356

CHRISTIAN GUIDED TOURS

<p>14 NT Caribbean Cruise Holland America Maasdam Depart January 28, 2011</p> <p>Visit: Fort Lauderdale, Half Moon Cay, Tortola, St. Barts, Martinique, Barbados, Grenada, Bonaire, Curacao, Aruba starting at \$1800.95 Incl all taxes</p>	<p>11 NT Alaska Cruise Tour Bus/ Train/ 7 day Cruise Depart May 24, 2011</p> <p>Visit: Anchorage, McKinley, Denali, Whittier, Hubbard Glacier, Glacier Bay, Skagway, Juneau, Ketchikan, Vancouver starting at \$1907.40 Incl all taxes</p>
--	---

BOOK TODAY— Limited staterooms available.
Join us for Christian fellowship, devotions & sing alongs.
Sundays worship services provided
Hosted by Ralph & Grace Visscher
gracevisscher@shaw.ca **1800 811 2388**



Jobs / Advertising

Job Opportunities

See our website for job ads recently run in CC.
Follow the link under Reader Resources.



**The Christian Reformed Church
in North America,**
has a full-time position opening for

Church Advancement Officer – Canada

for Back to God Ministries International (BTGMI).

This position is based in the Burlington, Ontario office and will be responsible for:

- 1) Building relationships between Canadian congregations and BTGMI;
- 2) Developing relationships with congregational volunteers; and
- 3) Serving as liaison within the Canadian office.

A full job description is available at
www.crcna.org/pages/opportunities.cfm.

Deadline is July 30.

LIVE-IN SUPERINTENDENT



Maranatha Homes, an apartment building where seniors enjoy living independently in Christian community requires a live-in superintendent. The superintendent plays a key role in contributing to this community. Responsibilities include cleaning, light maintenance and on-site supervision. The successful candidate will be able to work independently and have excellent organizational and people skills.

The position offers free accommodation (two bedroom apt), salary, and health benefits.

Please send your resume and references to the attention of
Rosanne van der Woerd, Maranatha Homes
#109-3260 New Street, Burlington, Ontario, L7N 3L4
Ph: 905-639-9054 or e-mail: rvanderwoerd@gmail.com
Only selected applicants will be contacted for interviews.



**The Christian Reformed Church
in North America (CRCNA)** is seeking a new
Director of Home Missions

Home Missions plays a vital role for our denomination in its mission through multiplying new churches and campus ministries, cultivating diverse missional leaders and helping churches discern their place in God's mission.

This visionary leader will serve as the voice of Home Missions – giving leadership to the CRCNA in its task of transforming lives and communities in North America. He or she will discern and articulate the vision of Home Missions and develop local, national and global strategic partnerships to advance God's mission.

Successful candidates will have demonstrated skills in casting vision and thinking strategically. The candidate will be a strong communicator, an experienced Christian leader providing strong team leadership, and a skilled manager. Applicants should be able to demonstrate a commitment to racial reconciliation and to the growth of the CRC as a multicultural denomination, be devoted to Jesus Christ, and be a person of exemplary Christian character who practices the spiritual disciplines and is in good standing in the Christian Reformed Church.

A complete job description is available on our web site at www.crcna.org under *About the CRC*. To apply send cover letter and resume to hmsearch@crcna.org no later than September 30, 2010.

Reading a hand-me-down copy?

Time for my own
subscription...



Call 1-800-969-4838 or
email rose@christiancourier.ca or go to
www.christiancourier.ca to get your own
Christian Courier – earlier, and intact.



President

**Timothy Leadership Training Institute
(TLTI)**

has an extraordinary opportunity for someone to give leadership in an expanding and young organization. TLTI provides adult training programs for thousands of church leaders in new and growing congregations in over 48 countries throughout the world. The successful candidate will have the appropriate combination of commitment to the Gospel, cross-cultural vision, educational leadership, business acumen, fund-raising ability, management expertise, interpersonal skills and experience.

Applications for the position should include a letter of interest, resume and 3 references (contacted only with expressed permission) directed to

TLTI Search Committee, attn: Carol Wagner, Chair at TLTI,
3233 Burton Street SE
Grand Rapids MI 49546
or send to jancarol@charter.net.

Applications should be received by October 1 to be considered by Search Committee. A very deliberate, systematic and thorough process for reviewing all candidates will be undertaken. Strict confidentiality will be maintained.

View profile at www.timothyleadershiptraining.org
or call (616) 402-6898 for details.

New!

- ✓ Pay invoices
 - ✓ Order Christian Courier
 - ✓ Pay for your renewals
 - ✓ Make a donation
- on-line at www.christiancourier.ca



BUSINESS and SERVICE DIRECTORY

**Ontario
Plywood
Specialties
(1987) Ltd**

- PLYWOOD
- PANELLING
- TRIM
- MOULDINGS
- DOORS

257 Cent. Pkwy N Hamilton, ON L8E 2X3
John Ouwehand • Syd Grypstra
Ph: 905-561-3576 Fax: 905-561-3581

GARY VAN EYK, CMA
Certified Management Accountant

50 Lakeport Rd. Ste 201
St. Catharines
ON L2N 4P7



Email: garyvaneyk@bellnet.ca
Bus: 905-646-7331 Fx: 905-646-0951

DUTCH TOKO
European Imports

118 Wyndham St. N. Guelph
519-822-4690
Mountain Plaza Mall, Hamilton
905-383-2981

RAMAKER'S IMPORTS INC.
We specialize in
DUTCH FOOD / CHEESE / CHOCOLATE / TEXTILES & GIFTS

579 Ontario St. Fax: 905-934-3344
St. Catharines Tel:
Ontario L2N 4N8 905-934-6454
E-mail: ramakersimports@bellnet.ca

Hulse & English
Funeral Home

75 Church St. St. Catharines
905-684-6346 - 24 Hours

Ian H. Russell - Director
Holly Rousseau - Managing Director
Serving the community over 150 years

CALVIN
MINDS IN THE MAKING

Calvin College
Grand Rapids, Michigan
1-800-688-0122
www.calvin.edu

**Tax Free Savings Account
(TFSA)**

Now available.
Call for an application.

CRC Extension Fund
416-461-1207

Elim Investment Opportunities



Established by the Elim Housing Society in 1995, Elim Village is located on 20 acres in the heart of Surrey's Fleetwood area. Based and operated on Christian principles, Elim's vision is to provide various levels of quality care for seniors.

Today, over 500 people call Elim home and are able to enjoy the benefits of living within a caring Christian retirement community. As part of Elim's ongoing successful financial strategy, we offer a variety of investment opportunities. Our rates are determined by the Royal Bank of Canada's prime rate.

Based on
**Royal Bank
of Canada's**
Prime Rate
-not to exceed 7%

On June 21st, 2010, Elim Investments
were accruing interest at

3.5% & 4%

Promissory Notes
Prime plus 1% (variable)

Bonds
Available @ Prime (variable)
Fixed Rates available

This is not to be construed as an offer to solicit investments and no investment can be made until the investor has received an Information Statement issued by Elim Housing Society.



For more information regarding investment with
Elim Village, contact Terry-Lynn Dryshout at
tld@elimvillage.com or call 604.583.3546 Ext 4031
Visit our website at www.ElimVillage.com



~ A Christian Retirement Community Invested In Your Future ~



970 Bonnieview Ave
Burlington, ON L7T 1T5
Ph: 905-524-1203
Cell: 905-320-9280

J Hans Vander Stoep
Executive Director
jvstoep@ccbf.org

CCBF activities listed on our Web-site
www.ccbf.org

Events/Advertising

CALENDAR OF EVENTS

Aug 22 Dutch Service will be held in the **Ancaster** Christian Reformed Church at 3:00 p.m. Rev. Jacob Kuntz will be preaching.

Oct 16 Diaconal Ministries invites you to attend a Day of Encouragement: come to celebrate God through worship and enjoy training in ministry and learning from others at Hamilton District Christian High, **Ancaster**. The theme for the day is "Fan the Flame." Many different workshops are being prepared for you! This day is open to everyone! After August 1, 2010: contact your deacons for more information or visit www.diaconalministries.com to register.

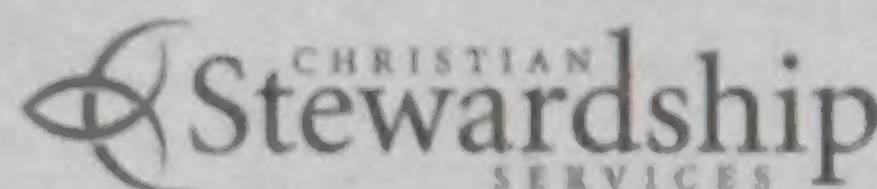
Nov 5 Christian Festival Concert 7:30 pm, Roy Thomson Hall, Toronto. See ad.

When you're gone, will your giving continue?

Leave a Legacy.

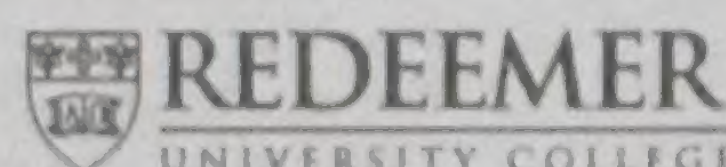
CSS offers a no-cost home visit,
providing professional, impartial advice.

Connecting Donors, Charities & Ministries



1-800-267-8890 | admin@cssservices.ca
www.cssservices.ca

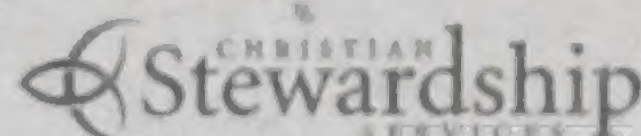
A charitable gift annuity offers:



- the peace of mind of a guaranteed lifetime income, largely tax free
- the satisfaction of knowing that you will be providing a future gift for Redeemer University College

Blended rate of 6 - 10% (capital returned & interest) for those over 65.
Please contact us for your own confidential, no-obligation quote.

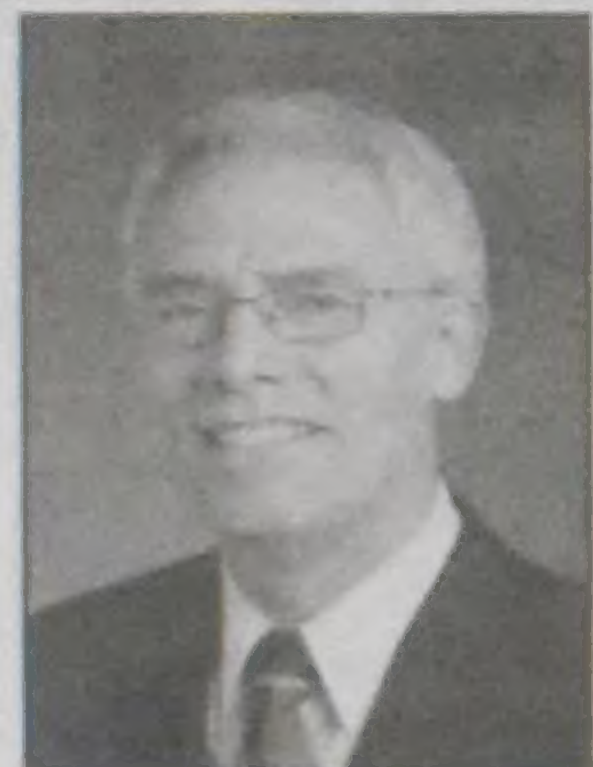
Information available on other gift-planning options as well.



Redeemer University College 777 Garner Road East, Ancaster, Ontario L9K 1J4
905.648.2139 x4522 (James) stewardship@redeemer.ca

ROYAL LEPAGE STATE REALTY BROKERAGE

INDEPENDENTLY OWNED & OPERATED



Fred Hagen Broker

905-648-4451

Providing personal, professional
real estate service in the
Hamilton area for over 30 years.

Email:

fredhagen@royallepage.ca
www.fredhagen.ca

Low Interest Rates?

Ever considered a charitable GIFT ANNUITY?

Sex and Age	Rate /amount	Charitable receipt	Tax Free	Taxable
Male 70	5.97% \$1,194	\$5,791	\$1,084	\$110
Female 75	6.20% \$1240	\$6,010	\$1,202	\$38

Amount based on sample of \$20,000

Sample for joint life annuity (payable as long as either person is alive)

Male 75 &				
Female 75	5.59% \$1,118	\$4,889	\$1,045	\$73

Call or fax for an explanatory brochure and/or confidential no-obligation quotation.

Phone: 416-410-4244 | Fax: 416-465-6367 | www.linkcharity.ca

Link Charity
Canada Inc.

1-800-387-8146 | 45 Harriet St, TORONTO, ON M4L 2G1

Classifieds

Christian Courier is published on the second and forth Mondays of the month. Copy deadline for each issue is 9 a.m. Tuesday, 13 days prior to publication date.

RATES: All personal and family announcements: \$6.00 per square inch.
rose@christiancourier.ca
Display advertising re. businesses and organizations: \$8.00 per square inch. admin@christiancourier.ca
See our website for more information.

Ontario Christian Music Assembly

Leendert Kooij, Director

Special guests include:

Igor Emelianov, Liselotte Rokyta, Andre Knevel, Beatrice Carpino,
Adolfo De Santis, OCMA Vocal Quartet, Trillim Brass Quintet.

A variety of great Christian Music, inspiring gospel songs, exciting Choruses

Christian Festival Concert



Friday, November 5, 2010 - 7:30 p.m.

Roy Thomson Hall, Toronto

Order tickets from:

Ontario Christian Music Assembly
90 Topcliff Ave
Downsview ON M3N 1L8

Tickets:
\$35.00
\$25.00
\$18.00

Phone: 416-636-9779 Email: landmkooy@rogers.com



De Nederlandse COURANT

North America's oldest and most published
Dutch language paper and exclusive aftermarket
distributor of the Libelle and Margriet
magazines in its 55th year of publication.

SPECIAL NEW SUBSCRIPTION OFFER

De Nederlandse COURANT: ☐ 1 year \$15.00 (regular \$33.00)
☐ 2 years \$40.00 (regular \$62.50)

☐ Margriet or ☐ Libelle with De Nederlandse COURANT:
☐ 1 year \$125.00 (regular \$160.00)
☐ 2 years \$220.00 (regular \$280.00)

Name: _____
Address: _____
City: _____ Code: _____
Phone: _____ E-Mail: _____

Mail coupon with your cheque to:
De Nederlandse COURANT
2110 Hunt Crescent, Burlington ON L7M 2N9



"FROM PULP TO PULPIT"

Reverend Hugh Appél, a
Presbyterian minister for almost
forty years, shares the blessings
and burdens in the ministry
in a most realistic way.
A book that makes you turn the
pages.

Now available on:
essencebookstore.com

Phone: 1-800-238-6376
Ext. 7575

See July 12 issue for review of
this book.

Interested in advertising in Christian Courier?

Contact Ineke at admin@christian-courier.ca or call 905-937-3314.
We will set up your ad, send a proof
and give you a quote.



Join the Dutch Heritage Group on a

Tulip Time Riverboat Cruise

through Holland & Belgium April 25 to May 2, 2011
with AMA Waterways onboard the beautiful MS Amadolce

Discover the beauty & history of the Dutch & Belgian waterways in Spring-time – the colorful tulip carpets, Kinderdijks' lush green countryside, the world-famous windmills; taste the local cheese & learn about the traditions of the friendly Dutch and Flemish people. In Belgium, admire great medieval cities like Antwerp, Ghent and Brugges with their stunning architecture and traditions. Experience this tour onboard a luxury riverboat cruise with prices starting at \$2,399 USD pp dbl. occ. (plus \$133 USD pp port fees & taxes). Ask about our special air out of Toronto and extended stay option.

Exclusive bonus to this group are pre-paid cruise gratuities & private cocktail party (\$325.00 value!) Once group reaches 28 people, one person wins their cruise free, via random name draw!

Space is selling quickly - **book now** with \$400 USD pp deposit.
Balance due January 25, 2011.

Contact Sylvia Isaac, CTC,
Travel Professionals International.

Direct Line: 905-765-2288 or 1-866-483-7447.

Regional Office:
4 Robert Speck Pkwy, 15th Fl, Mississauga ON L4Z 1S1
www.christianfellowshiptours.ca



News



The American struggle for individual liberty continues Part II: The Tea Party revisited

Mike Wevers

EDMONTON, Alberta – When the original Boston Tea Party challenged the authority of the British parliament and King, it became a catalyst of the American Revolution and enshrined into the American constitution the liberty of all. The new Tea Party Movement is certainly trying to reinvigorate in the American people that challenge of authority, especially when government spending and market intervention is perceived as diminishing individual liberty.

Unlike the original Boston Tea Party, where only a few dumped the taxed tea into Boston harbour on that cold December night, its modern counterpart is supported by numerous organizations, led by many ardent conservatives. Its first nation-wide stage was at the Chicago Tea Party in February 2009. At least 12 Tea Party related organizations were represented in Chicago, including FreedomWorks, Tea Party Patriots, Tea Party Nation and (Radio and Fox TV personality) Glenn Beck's The 912 Project.

Tea Party supporters point to the broad local membership and diffuse leadership as the strength of the movement, reinforcing its true democratic character. Nonetheless, attempts are being made to firm up the coalition of interests. The non-profit Tea Party Patriots lay claims to be the "Official Home of the Tea Party Movement." Looking at

its website will convince you that it does indeed represent a myriad of local chapters and has secured the partnership support of many conservative institutions, including FreedomWorks (led by the former Republican Majority House Leader), Let Freedom Ring, Smart Girl Politics and Regular Folks United. Tea Party Nation tried to coordinate a national convention in April 2010, where Sarah Palin was a keynote speaker, but it was not well attended because the organization was criticized for being a for-profit agency and charging a significant registration fee. Most recently, a National Tea Party Federation has been established "to create a unified message," but membership appears limited at this stage.

A new contract from America

Despite the lack of clear leadership in the Tea Party Movement, some common messages are coming out. The Tea Party Patriots' core values of Fiscal Responsibility, Constitutionally Limited Government and Free Markets are identical to those of the Tea Party Federation. More impressively, the loose coalition has seized upon a uniting charter, the Contract from America. The Contract presents 10 principles which should guide American governance, including limiting government spending, achieving a balanced budget, tax

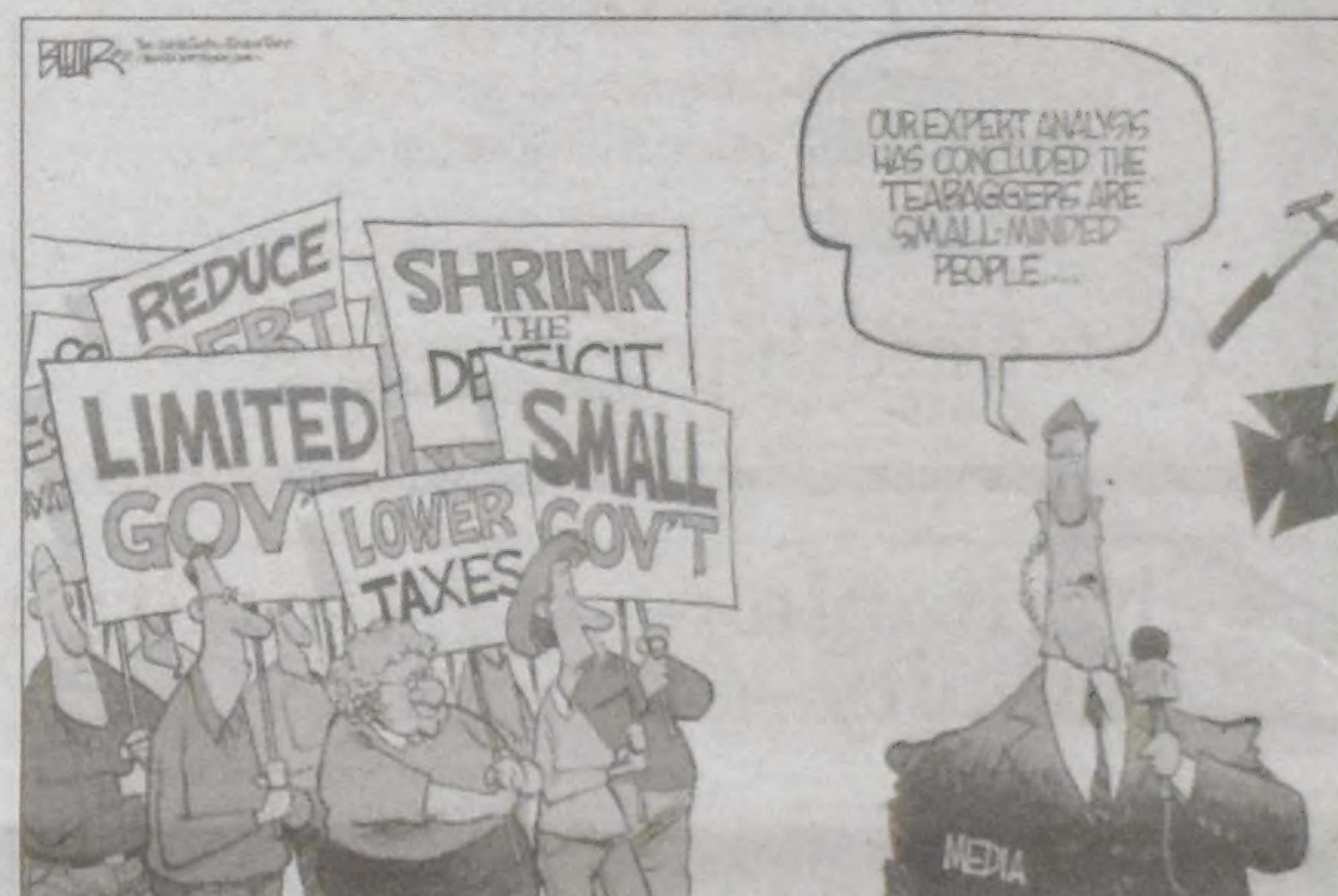
reform, stopping tax hikes and, of course, repealing "Obamacare." Partners for the Contract reads like the who's who of the American conservative political family, which includes Newt Gingrich's American Solutions (Gingrich was one of the authors of the Republican Party's mid-1990s Contract with America).

The Tea Party Movement, not surprisingly, is also very politically active. The movement is steering clear of developing a third party, which would simply split the conservative right and ensure Democratic Party victories. Instead the movement is bringing its considerable political organizing ability to identifying and supporting individuals who will bring its message to state houses and Washington. It also is putting pressure on incumbents to sign the Contract from America or face nomination challenges as parties prepare for the mid-term elections this fall (the United States elects its 435 member House of Representatives every two years).

Cracks in the coalition

In February of this year, Karl Rove, Bush's key political strategist, stated that the Tea Party Movement must resist aligning itself with any one political party, even though its natural home would be more Republican. To assist political discourse and pursue the diverse interests of its many members, the movement must be able to "put feet to the fire" of elected representatives from either party. Rove also raised the issue of fringe groups finding a home in the Tea Party Movement, which would diminish its credibility, including 9/11 deniers, "birthers" who insist President Obama was not born in the USA and hence ineligible for office, armed "militias" (the calls for new members in the Tea Party Patriots is to join the "1st Brigade"), and failed candidates from previous elections who remain disaffected by their loss.

The concerns with what may be unpopular views finding a home in the Tea Party Movement does not stop with fringe groups. In Nevada, the Tea Party has been instrumental in having Sharron Angle nominated to face the Democrat Majority Leader in the



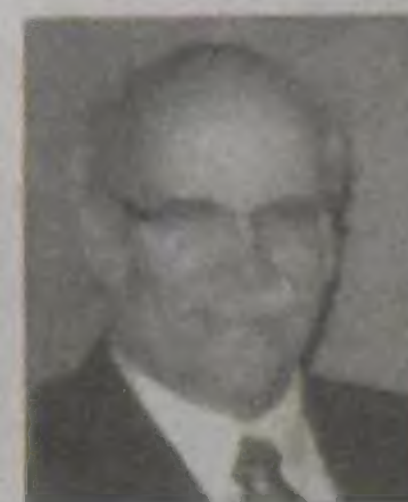
Senate, Harry Reid. According to opinion polls, Ms. Angle enjoys a significant lead, and if it holds she would unseat him this November. However, in recent interviews, Ms. Angle has suggested, "if this Congress keeps going the way it is, people are really looking toward those Second Amendment remedies" (the right to bear arms amendment). Ms. Angle, with her modern day Tea Party support, appears to have been caught in some unwise political rhetoric; however, critics are not being so kind remembering that the original Boston Tea Party activists were a catalyst inducing a call to arms to overthrow the government, and that the current Tea Party Movement does include the armed militia advocates on its fringe.

November mid-term election will be a test

The strength and resiliency of the Tea Party Movement will be tested in this November's Mid-term elections. Surveys of Tea Party supporters indicate that the majority of them are or were Republican Party supporters, with usual Democrat voters representing less than 20 percent of the Tea Party movement. So while Democrat strategists may take some comfort

from this in most solid Democrat districts, they realize in swing seats where vote margins are usually pretty thin that the Tea Party will be a force to be reckoned with. Even where margins aren't that thin, the Tea Party appears to be able to mobilize a great deal of organizational support and election campaign funding to candidates it chooses to support. November will tell us how effective the Tea Party movement truly has been in changing the face of the United State Congress. If the Tea Party does enjoy success this November, President Obama and his Democrat Party, unlike his colonial counterpart King George III who ignored the message sent from Boston's Harbour in 1773, will have to pay attention. If not, they do so at their peril in 2012.

Mike Wevers recently retired as Assistant Deputy Minister with the Alberta Government's Treasury Board. He lives in Edmonton. The first part of this series can be found in CC's July 12 issue and at christiancourier.ca.



Sudoku 9x9 - Medium (132854492)

www.sudoku-puzzles.net

			1		3			4
9	8		2			3		
	5		8					
						4		2
1	2						7	6
6		9						
					6		3	
		6			4		5	7
3			9		1			